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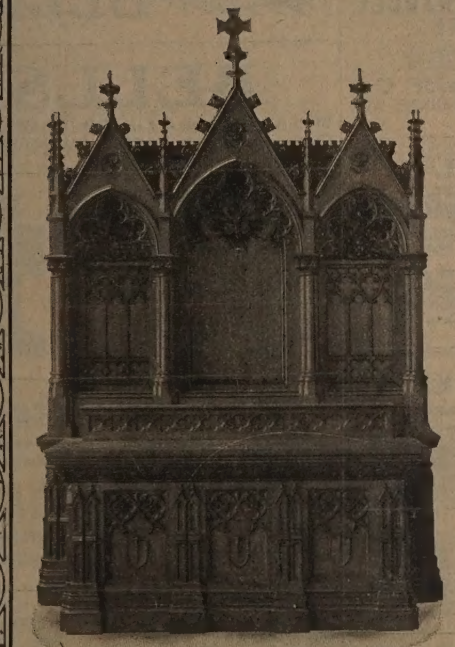

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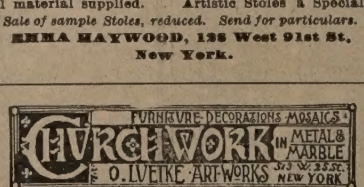

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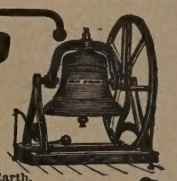

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THE NEW cathedral at Berlin contains one of the finest organs in the world, built by W. Sauer of Frankfort-on-Oder. The instrument has one hundred and thirteen stops, four manuals, and a pedal division, which is remarkable for its resources, and includes three open thirty-two foot stops, eight sixteen foot stops, and fourteen other registers of various kinds, making in all twenty-five for the pedal organ alone! The instrument is enclosed in two cases of carved oak, a large main case, and an overhanging *Ruckpositiv*.

The main case contains one hundred and eight stops. The organ front is described as a masterpiece of the wood-carver's art. It was designed by Raschdorff, and executed by Andreas Bunger of Berlin. In a small switch room by the side of the great organ is situated a high-pressure blowing apparatus driven by a ten-horse power electric motor. The cost of the whole work was about five thousand pounds. In other words, this magnificent instrument, which is far superior to anything we have in this country, cost less than half as much as some of our "notable" organs!

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In studying the specifications of foreign organs, one is struck with the attention that is paid to the pedal pipes. Thirty-two foot registers are very common in England and on the Continent, and they are seldom of the "resultant" variety.

There is no doubt that the great size of the foreign churches has led to the adoption of a much fuller "scale" of pipes than is common on this side of the water. Open diapasons, thirty-two feet in length are exceedingly scarce here, and even in our *largest* organs they are seldom to be found. Their place is generally taken by a make-shift sixteen foot stopped pipe.

When we compare the organ at the Carnegie Music Hall, Pittsburgh (which is one of the "representative" American organs of the larger kind) with the Berlin instrument, we find that the Cathedral has far the finer organ of the two.

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(*Continued on page* 108.)

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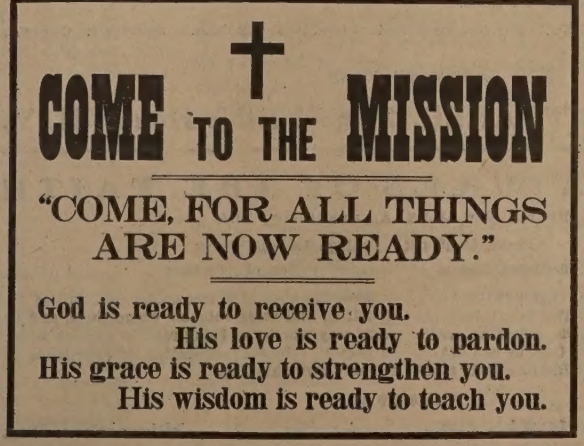
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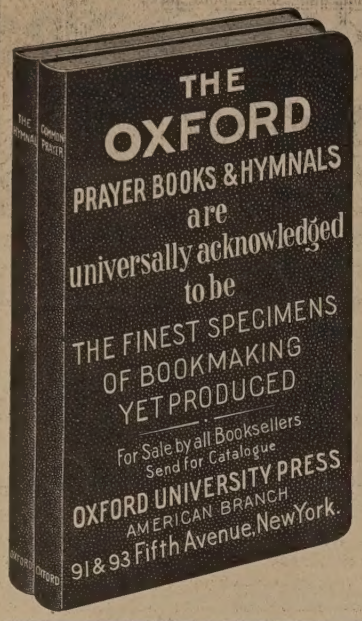

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PRINCIPAL CONTENTS.

Music. G. Edward Stubbs, Mus. Doc. 74
Editorials and Comments 77
Introductions—Is there no Evidence Against Dr. Crapsey?—The Election of Dr. Lloyd—Death of Bishop Davies—False Report as to the Diocese of Milwaukee.
Answers to Correspondents 79
Roodscreens in English Churches. London Letter. John G. Hall 80
Dr. Rainsford Still Away. New York Letter 81
Death of Bishop Davies. [Illustr.] 82
Atlanta Missionary Conference 83
St. Alban's, New York, and Its Founder and Rector. Rev. T. M. Riley, D.D. 84
A Needed Breakwater in our National Life. Rev. F. S. White . 85
Helps on the Sunday School Lessons. Rev. E. E. Lofstrom . . 86
Correspondence: 87
Honorary Degrees (Rev. W. S. Simpson-Atmore)—*Ceremonies of the Mass* (Rev. C. S. Sargent, Rev. Edgar E. Brooks, Rev. M. M. Benton)—Lych Gates in America (George Wistar Kirke)—The Invocation before the Sermon (Rev. J. Sanders Reed)—Russo-American Ecclesiastical Relations (Rev. Calbraith B. Perry)—Old Age and the Ministry (Rev. J. Taylor Chambers)—The Anthem at Evensong (Rev. E. V. Collins)—The Sad Occurrence at Kenyon (Rev. W. F. Peirce, L.H.D.)
Illustrations: Atlanta Missionary Conference 90
Dr. Lloyd Elected to the Episcopate 91
Literary 92
St. Edmund, King and Martyr. Poetry. Wm. Edgar Enman . . 93
Endowment of Trinity Church, New York. The Bishop of Tennessee 93
Alone with God. Rev. Wm. Wilberforce Newton, D.D. 94
The Family Fireside 94
Personal Mention, etc. 96
The Church at Work. [Illustr.] 98
Dr. Crapsey Not to be Presented for Trial—Presiding Bishop Implores Help for Jews in Russia—Coadjutor to be Elected in Western Michigan—Death of the Rev. Dr. Test, the Rev. Floyd E. West, and the Rev. J. F. Jowitt—Mission at Church of the Intercession, New York—Retirement of Dr. Hodges in Baltimore—Notable Work at Wuchang, China—Bishop Knight's First Ordination in Cuba—Clergymen's Retiring Fund Society—Welcome Home-coming of the Bishop of Washington—Archdeacon Webber's Mission in Minneapolis—Movement to Commemorate Bishop Tuttle's Work in Boise—Baptist Minister Confirmed in Chicago—Death of Rev. L. P. Wolfe.

FOR THE TWENTY-SECOND SUNDAY AFTER TRINITY.

IN this Sunday's Epistle, St. Paul assures his Philippian converts of his abiding thankfulness for their "fellowship in the gospel." Fellowship in the gospel: do we find overmuch of this to-day among the followers of Christ? Is it not an urgent need in most parishes, that the baptized shall be drawn together in closer bonds of mutual affection and federated devotion?

Definite lines of inquiry press urgently upon us, as we yield our tribute of thoughtful attention to St. Paul's noble concept of "fellowship in the gospel."

Are we earnestly and anxiously one with those who are over us in the Lord? Do we share their labors? Do we toil together with them, in the great work of the kingdom? Do we pray over that which God has given them and us to do, in His Name and for His sake? This, primarily, was the thought in St. Paul's mind, when he voiced his gratitude to God on behalf of the Philippian Christians, for their "partnership in aid of the gospel."

There is a further fellowship, concerning which it becomes us to examine our lives and question our consciences. Are we Catholic-minded; are we one in sympathy and love with God's saints everywhere, "the holy Church throughout the world"? Does the cause of Missions lie as a cherished burden upon our hearts? Do we really care for our Diocese and its Bishop, for the clergy as a body, for all people and all communities within the range and the reach of our influence and love?

St. Paul and the Philippian Christians were widely separated, and had been long time separated, when this Epistle was written. They had scarcely ever seen one another face to face; but across the years and the miles their love reached, each to the other. It was with them an intense and abiding affection, this "fellowship in the gospel," a Catholic-mindedness worthy of every Christian's resolute cultivation.

Once more, and especially, within the sacred circle of our parish do we cultivate and manifest "fellowship in the gospel"?

It is a serious thought, a most solemn fact, that they who come together in the Christian parish, which is truly a family, come together because chosen of God to be, in truest sense, "heirs together of the grace of life." Our fellow-parishioners are they with whom, one helping the other, it is the desire of our Heavenly Father that we shall journey on through the trials of our earthly probation, and at last lay hold on eternal life. What a tie; what a bond! The newly baptized should be received with the same joy, the same interest, as that which in the family awaits the new-born child. The member overtaken in a fault should be restored by his brethren in the spirit of meekness. It should be impossible that any shall stray from the fold, and not be missed and not be sought.

"Fellowship in the gospel": the New Testament is full of this, and if it be wanting in our parishes, we may seriously wonder if our Christianity is not sadly deficient. Surely St. Paul expresses but the normal expectation of our Heavenly Father, a condition in no way to be commended as of extraordinary merit, when he says: "Ye are the Body of Christ and members in particular. The members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

B.

God weigheth more with how much love a man worketh, than how much he doeth. He doeth much that loveth much. He doth much that doeth a thing well.—*Thomas à Kempis.*

AD CLERUM.

"Satis compertum tot mala, quibus sancta Dei saepius divexatur Ecclesia, a pravis Ecclesiasticis ortum habere; quapropter serio attendant Episcopi, ne quibuscumque manus imponant, sed iis tantumodo qui vitae integritate, et doctrina futuri sint digni Dei ministri, ac vera Ecclesiae Christi luminaria."—*Quid Auct.*

"Nemini cito manus imposueris, inquit Apostolus. Quid est cito manus imponere? Nisi ante aetatem maturitatis, ante tempus examinis, ante meritum laboris, ante experientiam disciplinae, sacerdotatem honorem non probatis tribuere."—*S. Leo., ep.* 87.

"Deus nunquam ita deserit suam Ecclesiam: quin inveniantur idonei ministri sufficienter ad necessitatem plebis, si digni promoverentur, et indigni repellerentur; . . . Ad minus hoc requiritur, quod nesciat aliquid contrarium sanctitati in ordinando esse; sed etiam exigitur amplius, ut secundum mensuram ordinis, vel officii injungendi diligentior cura apponatur, ut habeatur certitudo de qualitate promovendorum, saltem ex testimonio aliorum."—*S. Thom. in* 4 *dist.* 24 *q.* 1.

IS THERE NO EVIDENCE AGAINST DR. CRAPSEY?

ON another page will be found the report of the committee of investigation in the Diocese of Western New York, which has had under consideration, for some months, the utterances of the Rev. A. S. Crapsey, D.D., which they were commissioned to investigate. By a vote of 2 to 3, the committee holds that Dr. Crapsey's utterances are not sufficiently "unequivocal" to "stand as evidence in an ecclesiastical or civil court." The committee are unanimous in rejecting the "inferences" that would be drawn from his writings, which, they declare "might rightly be deemed derogatory to the Christian Faith." Only two of the members, however, find express "denial of the facts stated in the Apostles' Creed." Consequently, the committee find no presentment against the accused.

This failure on the part of the committee to return a presentment is one that cannot be too vigorously condemned, since it is clearly contrary to the evidence. But the committee had no right to weigh the evidence and determine whether the accused were guilty or not guilty. Their duty was merely to discover whether there was a *prima facie* case against him, and then to leave the court to conduct the trial.

Some most peculiar circumstances suggest themselves in connection with this report.

The first is, that though the committee was appointed early in July to investigate "public rumor" to the effect that Dr. Crapsey's teaching did not accord with his ordination vows, the only utterances which the committee investigated were made in September following—two months after the committee was appointed. The evidence which the committee examined is thus stated by themselves:

"Your Committee begs to report that for more than two months it has given its most serious consideration to the matter with which you entrusted it. It has carefully examined the Rev. Dr. Crapsey's sermon lectures as published in his book, *Religion and Politics*, his article in the *Outlook* of September 2nd, entitled 'Honor Among Clergymen,' and his reply to a letter of the Rev. Dr. Edward Abbott in the *Outlook* of September 30th."

Now the book *Religion and Politics* was first published in September, and the *Outlook* articles were published in the issues of that magazine for September 2nd and 30th. How, then, could these be the "rumors" which the committee was appointed in July to investigate?

It is of record that the existence of "rumors" was in circulation so far back as the date of the diocesan convention held in May, when they were quite generally discussed. Why did not the committee investigate those early "rumors"? Why did they not perform the duty for which they were commissioned?

Certainly, the rumors were sufficiently tangible. The Rochester *Democrat* of February 20th printed the full text of a sermon in which the denial of the Christian Faith was as "unequivocal" as language can make it. Some extracts from that sermon were given in THE LIVING CHURCH of March 11th, in part as follows:

"'In the light of scientific research,' Mr. Crapsey is quoted as saying, 'the Founder of Christianity, *Jesus, the son of Joseph*, no longer stands apart from the common destiny of man in life and death, but He is in all things like as we are, born as we are born, dying as we die, and both in life and death is in the keeping of that same divine power, that heavenly Fatherhood which delivers us from the womb and carries us down to the grave. When we come to know Jesus in His historical relations, we see that miracle is not a help—it is a hindrance to an intelligent comprehension of His person, His character, and His mission. We are not alarmed, we are relieved when scientific history proves to us that the fact of His miraculous birth was unknown to Himself, unknown to His mother, and unknown to the whole Christian community of the first generation.'"

Why should all this have been ignored by the committee? This constituted a large part of the "rumor" which they were commissioned to investigate. They were not appointed in July to pass upon utterances that would be made in the following September. The committee appear to have failed to perform their chief function—the only function which devolved upon them at the time of their appointment.

AGAIN, the committee were not commissioned to pronounce any judgment upon Dr. Crapsey's teaching, unless in the form of a presentment. The committee have usurped the functions of an ecclesiastical court when they declare:

"His writings indicate that while he recites and affirms his belief in the Creeds of the Church, he virtually sets aside the historical sense in which their Articles have been and are received by this Church, and for it he substitutes a 'Spiritual interpretation,' claiming to retain the spiritual reality for which Christianity stands while dismissing as indifferent the historical facts asserted in the Creeds.

"Your Committee is unanimous in its condemnation of the Rev. Dr. Crapsey's position in this matter."

And they decidedly exceeded their authority when they declared:

"The Rev. Dr. Crapsey impresses us as being a man who easily surrenders himself to his intellectual vagaries, and the thing which for the time being appears to him to be true he advocates with remarkable eloquence."

Moreover, the committee say:

"Instead of keeping this vow, the Rev. Dr. Crapsey is substituting his own individual convictions for the Church's message to the great grief and hurt of many of his brethren; he has introduced into the Church's pulpit, opinions and theories upon which the scholarship of the Christian world is not agreed, and which belong to the University and the Theological School; he is subverting the doctrine and polity of the Church by claiming the right to teach in the place of the doctrine as received by this Church, whatever may appear to him individually to be true."

Why, in the name of common sense, do not the committee then present him for trial? Instead of presenting him, they condemn him. They clearly left undone the thing they ought to have done; and they as clearly did that thing which they ought not to have done.

If Dr. Crapsey is guilty of what the committee charge him with, he is worthy of deposition; but he is also entitled to a fair trial. The one thing which he does *not* deserve is the condemnation without a hearing which the committee has bestowed upon him. It is difficult to tell whether the committee has been more unjust to the Church, or to Dr. Crapsey.

We are not surprised that the committee was not willing to present him on the strength of alleged utterances in private conversation. The published writings of Dr. Crapsey give all the information as to his position that could possibly be needed. We suspect that Dr. Crapsey himself will be the most annoyed of any, when he learns that his utterances have been so "equivocal" that three men out of five could not tell what they meant!

SOMEHOW, the Church's attempts at judicial practice usually miscarry. It does seem as though one might be forced to the conclusion that clergymen, as such, are not qualified to pass upon questions of evidence. In appointing this committee, the Bishop was not obliged to name all presbyters; the canon reads: "five persons, of whom three at least shall be Presbyters of this Diocese." We believe that two level-headed laymen, with three competent presbyters, would have made a nearer approach to a decision that would have been entitled to respect—as this is not.

There are, however, two things to be said in mitigation of this—we had almost written contemptible—fiasco on the part of this committee.

One is that they have made no attempt at excusing Dr. Crapsey's position; consequently, they have not put the Church in the position of affirming heresy. Their position may be paraphrased by saying that Dr. Crapsey's views are very wrong, but that they cannot discover that he holds them. They accuse him in set terms of "substituting his own individual convictions" "instead of keeping [his] vow," but yet conclude that they are not sure that he has done it.

The other is that it is unthinkable that this determination of the committee can be accepted as final. It is hardly probable

that Dr. Crapsey will now relapse into silence. No doubt the early "rumors"—explicit statements in cold print—that the committee was instructed to investigate but did not, and the September publications that the committee was not instructed to investigate but did, cannot now be taken as the basis for presentment. But Dr. Crapsey's indulgence for not "keeping his vow" expires by canonical limitation on November 11th, the date of this extraordinary paper, whether or not the consideration of the utterances subsequent to the appointment of this committee was within their competence. If Dr. Crapsey continues to express himself in the future as he has done in the past, it is quite certain that new "rumors" will arise to the effect that he means what he says, in which case the appointment of a new committee of investigation will be quite within the province of the Bishop. We can hardly doubt that he will avail himself of the opportunity, should the contingency arise; in which case, if it be not an intrusion, we would suggest the expediency of naming two laymen versed in the law, with three presbyters, to comprise the committee.

In the meantime, it is obvious that a new humiliation has been inflicted upon Churchmen in this ghastly and double-faced perversion of justice.

THE Church in the Virginias is much to be congratulated upon the choice of the Rev. Dr. Lloyd to be Bishop Coadjutor of Southern Virginia. Whether the Church at large is to be equally congratulated is another question, since Dr. Lloyd has filled his present post of General Secretary with such competency and satisfaction to all parties that a sudden change is much to be deplored. He has already within recent years declined two bishopries; but no doubt the call to serve in the episcopate of his native state must present to him, not only an attraction, but a field of congenial work, such as can hardly be paralleled in any other diocese of the land. We shall not be surprised, therefore, to learn that he may accept the election. Should he do so, it would insure the thorough tilling of the missionary field in that important diocese, and, as well, a new point of contact between the Church at large and the diocese of Southern Virginia, in which the local and the general aspect of large questions in the Church would be merged in one man of thoroughly broad ideas.

A successor to Bishop Davies is likely to have been chosen in Michigan and a Coadjutor in New Hampshire this week; next week Milwaukee elects a Bishop Coadjutor, and next month Western Michigan does the same. It is a season in which the prayers of the faithful for divine direction may well be offered with unwonted fervor.

THE death of the Bishop of Michigan removes one of the most delightful of the prelates of the "old school." Consecrated to a Western bishopric when he had considerably passed the age at which Western Bishops are commonly chosen—he was 58—it cannot be said that he fell easily into the ways which differentiate a bishopric in a large diocese of the Middle West from a rectorship of an old-time Eastern city parish. It was not easy for him to perform the humdrum work of planting new missions, reviving old ones, and supervising details of those that were running. He was a man of charming personality, a finished scholar, a warm friend, a theologian of ability, a preacher of power. He had been unable for several years past, by reason of increasing feebleness, to cope with the work which pressed upon him. He died on the eve of the election of a Coadjutor, the meeting of the annual convention that would have taken such action being held this week.

God grant him rest; and, to the diocese, a worthy successor!

A NUMBER of personal letters of inquiry and expostulation were received last week with reference to a report telegraphed the Eastern papers, to the effect that a certain Boston presbyter had been chosen by a section of Churchmen of the diocese of Milwaukee as their candidate for Bishop Coadjutor, and that "No man indorsed by Bishop Nicholson" would be chosen for the position.

We beg to say, in reply to these many inquirers, first that the name of the clergyman in question was merely suggested, with many others, at an informal gathering of Churchmen in the see city; that he was not "indorsed" for the position, and that no attempt was made to secure such an indorsement; and second, we are credibly informed that no such allusion to Bishop Nicholson was made at that meeting. We doubt whether a half dozen men could be found in the diocese who would fail to repudiate such a proposition with indignation; and certainly any candidate who should be presented on such an avowed platform would be snowed under so completely at the election, that men would soon forget that he "also ran."

ANSWERS TO CORRESPONDENTS.

ANGLICAN CATHOLIC.—In a missionary circuit where one must hold an afternoon service and depart next day, the practice of celebrating Holy Communion in the early morning of the second day is undoubtedly better than that of an afternoon celebration. It is true that fewer will come, but the germs of future disorder will not have been planted, and the number will gradually be increased by careful and wise teaching.

A. P. K.—(1) We understand that the facts are not as stated; that the revivalist, a Presbyterian minister, merely made a fraternal address of good will at one of our churches immediately preceding a mission service. (2) The report that Stephen Gladstone was intending to enter the Church of Rome was authoritatively denied long ago, although it still runs through the Roman papers.

J. H. C.—(1) What will be the doctrinal position of Protestantism in centuries to come one would not venture to prophesy.—(2) We have not read the book, but it will probably be reviewed in our columns shortly.

A. R. L.—St. Andrew's day does not of necessity have an octave, but it is always legitimate to keep any festival with an octave, particularly in connection with the dedication of a church. In that event, Advent Sunday would of necessity retain its own liturgical character.

THE FRENCH REPUBLIC AT DINNER.

BY THE REV. WM. WILBERFORCE NEWTON, D.D.

ON a summer evening, not long ago, a party of tourists was walking along the Rue Rivoli in Paris. They were stopped by a crowd which was besieging the courtyard of one of the hotels on that famous street. Yielding to the settled influence which feels the magnetic impulse of a crowd, these strangers in the gay metropolis were quite content to rest for a few moments and discover the meaning of this large assemblage. Carriages and coaches of state, with liveried drivers and footmen, were at every turn, and now and then an apparently belated guest would drive in a hurried manner within the court-yard. On inquiring what it all meant, the answer given was that it was the French Republic at dinner.

"The French Republic at dinner?" inquired the looker-on, "how can the French Republic dine together?"

"Ah, Monsieur," replied the policeman, "when I say that it is the French Republic that is dining, I mean that it is the officers of the Cabinet, the Ministers of State, the Ambassadors, who are on this occasion dining with President Loubet."

"One cannot enter without permission, I suppose?" asked the tourists on the sidewalk.

"No, Monsieur, all the world is outside this salon of state, but the French Republic dines safely in this way once a year."

Seeing in my face a curious desire to know more of this occasion, the kindhearted policeman suggested that we should play for a few moments the school-boy's game of leap-frog, and that I should imitate the tactics of the old man of the sea in the Arabian tale of Sinbad the Sailor. Hereupon I climbed upon the shoulders of my kind-hearted friend, and getting hold of the window-sash was enabled to have a clear view of the French Republic at dinner, with the notables and grandees at every turn and with a clean white table-cloth, leading as the perspective of a railroad; to the central figure, the President of the Republic. At the head of the table there were sashes and medals epaulets and uniforms, stars and insignia, flowers and lights, candlesticks and smilax, and an archipelago of wine glasses and decanters, while up at the end of this long vista, was the calm, placid face of that remarkable man, who has managed so successfully the political situation of France, President Loubet.

Sometimes it is well for us all to be outsiders, and to feel with the great outside public, the radical difference there is between looking at a subject from the outside of the window, rather than the habit of always looking at the outside world from within.

"AS OTHERS SEE US."

The notion that the duties of a Bishop of the Episcopal Church consist principally in wearing costly vestments and directing the affairs of endowed dioceses is combatted by the career of Bishop I. L. Nicholson of Milwaukee Diocese, for whom, at his own request, a Coadjutor will be elected this month. Fourteen years of diocesan labor have prematurely broken him down at an age when ten or fifteen years more of usefulness might be looked for. The diocese has been placed on a sound financial basis for the first time in its half century of separate existence, but persistent unremitting activity in a scantily endowed diocese 500 miles long has laid a good man on the shelf.—New Milford (Conn.) *Gazette*.

ROODSCREENS IN ENGLISH CHURCHES

New One Erected in Newcastle Church

WHY COPES FELL INTO DISUSE IN CANTERBURY CATHEDRAL

Annual Meeting of Church of England Men's Society

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, Vigil of All Saints', 1905

IN the reign of Edward VI.—the "young Josiah," as the contemporary Protestant faction called him, but lest flatteringly described by Rev. Mr. Keble in a talk with Miss Charlotte Yonge, as "Henry VIII. in a bib and tucker"—workmen were busy in various parts of England taking down "the Rood, with Mary and John," as with scant reverence run the items relative thereto in church wardens' accounts in those "godly" days. Rood screens seem to have been particularly obnoxious to some of the Edwardian Bishops. The most notorious of those Protestantized Bishops, John Hooper, whom the Duke of Somerset put into the see of Gloucester, in his Visitation Book of the years 1551-52, earnestly exhorted his clergy and church wardens to take down "all chapels, closets, partitions, and separations within your churches whereat any Mass has been said," etc., "and to make the church a house appointed to serve God in without all closures, partitions, and separations between the minister and the people." But happily, in our own time, when, thank God, the breath of a second spring is upon the Catholic Church in England, workmen are being employed here and there in resetting rood screens in old churches, and putting them up in new ones.

The screen and pulpit shown in our illustration (reproduced from the *Building News*) have been erected in the Church of St. Luke, Newcastle-on-Tyne, by parishioners as memorials, and are both executed in Austrian oak, the work being done by a Newcastle firm from the designs also of a local firm of architects. The erection of this screen, with its sacred rood and attendant figures of our Blessed Lady and St. John, is strictly in accordance with the Ornaments Rubric: "And the chancels shall remain as they have done in time past" (*i.e.*, prior to the Great Pillage in the reign of Edward VI.).

The Dean of Canterbury (Dr. Wace) has been urging repeatedly of late in the correspondence columns of the *Times*, as his reason for not wearing the cope in his cathedral church, that such has not been the deanal "custom" at Canterbury for some centuries past. But the Dean has not ventured to explain how it came about that the cope which, together with the eucharistic vestments, is prescribed by the Ornaments Rubric (and also by one of the canons of 1604), fell so entirely into disuse among his predecessors and other members of the Canterbury chapter since the sixteenth century. This somewhat significant omission on his part is supplied to us, however, by Mr. W. H. St. John Hope, the well-known ecclesiologist, and probably the best authority we have on English Inventories. Mr. St. John Hope shows, in a letter to the *Times*, that in the year 1559 the cathedral church of Canterbury undoubtedly possessed a large number of vestments that had been retained and been in use in the second year of the reign of Edward VI., *i.e.*, 1548—the year fixed upon by the English Church for the standard of ceremonial in the conduct of divine worship. The evidence of this exists, he says, in the chapter library at Canterbury, in the form of an inventory: "Among the contents of this inventory are 57 copes of different colours, 11 chasubles, and 10 pairs of tunicles, 27 albs and amices. Some of these vestments were in use when the inventory was taken." The next inventory that was preserved was taken in 1584, "by which time, notwithstanding that the law of 1559 was still in force and binding upon them, the chapter had made away with the whole of the ornaments that are enumerated in 1563." What Archbishop Parker thought of such proceedings is evident, Mr. St. John Hope says, from one of the injunctions issued by him to the chapter at this time (and printed by Strype): "That the Dean and Prebendaries do restore to the Church such goods and ornaments as they have of their private authority taken away from the Church." So we see that these illuminating facts put a decidedly different complexion upon the matter than as shown by the present Dean's *apologia*.

The Church of England Men's Society held its annual meeting at the Church House last Thursday week, the Primate, who is the president, occupying the chair. About 1,500 members, representing over 300 branches, were in attendance. A statement as to the operations and position of the C. E. M. S., supplementary to the report issued at the beginning of the year, was read by the secretary, the Rev. E. Gordon Savile. Since the beginning of the year, 104 new branches have been established at home, and abroad the work of the Society has been begun in Australia, New Zealand, and Canada. In South Africa the "Men's Society" is being worked on diocesan instead of parochial lines, and it is the wish of the council that both at home and abroad the diocese and not the parish may become the unit of C. E. M. S. work. The double obligation of prayer and service has been fulfilled in all branches. The hostel for men in London has been maintained. The finance has also been satisfactory. The Bishop of Stepney, who is chairman of the "Men's Society," gave an address, in the course of which he said that at the time this society was "launched"—some six years ago—they were not altogether sure of the "rig" under which they were to sail, or the "precise course" they ought to take. But he thought that they had now come to a final decision on those points:

"This rig, if he might so describe it, was contained in their twofold rule that every member and associate should agree that he would pray to God every day and do something practical for the advancement of the Kingdom of God, and that, in addition to this, he should be a communicant. The society had been started in the belief that our Lord meant His Church to be, in England as elsewhere, emphatically a brotherhood and comradeship of active service. As honest men they wanted to rescue the reality of their Baptism. By that rite they became Churchmen, and their Churchmanship, however zealous it might be in other ways, was guilty of a certain taint of insincerity and inconsistency unless they were true to the pledge of their Baptism by putting their hand upon some actual piece of the fight in the service of their Master." The Bishop concluded with an earnest appeal for unity, one real, solid ground of unity being "common work"; and by offering their society to the Church of England, to the whole Catholic Church, and with humble reverence and devotion to their adorable Master and Redeemer, Jesus Christ.

The Primate also gave an address, and said that the fight of Christ's Church was to be carried on as a living service to our Lord, and the C. E. M. S. could give itself in a very special way to the furtherance of the cause and the accomplishment of the work.

While he was in the United States he had the "enormous gain" of a talk with the President of that Republic. Among the many things which President Roosevelt said, nothing stirred the Primate's heart more than "the pathos with which in quiet talk the President dwelt upon the fact that we were living in an age when the powers of evil were organized, or were capable of being organized, ten times more thoroughly than ever before." One of those powers was the cheap press, "with its readiness to circulate what was evil as freely as what was good, and to set aside the thought of what was right in favor of the thought of what would pay." Some of the trusts which had been committed by our Lord to His followers could be fulfilled better, the Primate thought, by combined action, as in a society like the C. E. M. S., in another way.

It was stated in last Saturday's issue of the *Times* that a clergyman from Boston, U. S. A., had that week visited Boston in Lincolnshire and had made himself acquainted with every detail of the parish church. The Church people of Boston, U. S. A., are contemplating the erection of a cathedral, "and the question which they are considering is whether they should reproduce in the New World the famous old parish church of Boston.

There is to be now a new Bishop Suffragan for the Diocese of Ripon, in addition to the Bishop of Richmond, taking the title of Bishop of Knavesborough, in the person of Archdeacon Bottomley Smith. He graduated from Balliol College, Oxford, in 1882, and was ordained in the following year. After serving various assistant curacies and incumbencies, he was presented in 1902 to the vicarage of Macclesfield, Cheshire, while only a few weeks ago he returned to the Diocese of Ripon as a canon of the cathedral church and Archdeacon of Ripon.

The appointment of another Bishop Suffragan is likely to be soon announced—for the Diocese of Truro. The Bishop (Dr. Gott), who has had strict orders from his physician that he must lay aside all work for the present, informs his diocesan Conference that the time seems to be come when he must ask for the help of an episcopal colleague; and about this he is corresponding with the Primate (his Metropolitan) and the Prime Minister.

The Bishop of the new Diocese of Southwark (Dr. Talbot) has been presented with an address and a purse of 700 guineas as some token of the affection and regard of the Church people

of South London. The testimonial orginated in the strong feeling that the general satisfaction in the Bishop's self-sacrificing choice to remain with them as Bishop of Southwark should find some tangible expression. At the same time it was believed that a directly personal gift would not be so acceptable to his Lordship as an addition to the usefulness of the new cathedral with which he has a specially close connection since he has not only his throne there but is also its Dean. It had been suggested that a portion of the money subscribed might be devoted to the provision of more adequate vestry accommodation, now more urgently needed than ever since the present vestry is about to be restored to its ancient use as a chapel as a memorial to John Harvard.

The 32nd annual festival of the London Church Choir Association was held at St. Paul's last Thursday night, there being an immense congregation. The occasion was regarded as one of special interest inasmuch as it was the first on which civic recognition, by the attendance of the Lord Mayor and Sheriffs in state, has been accorded to the work of the Association. The choir, numbering 1,000 voices, represented 60 choirs, led by those of the Temple Church, St. Peter's, Eaton Square, and St. Anne's, Soho, and was under the direction of Dr. Walford Davies, organist of the Temple Church, and honorary conductor of the Association.

On Saturday, feast of SS. Simon and Jude, the two newly appointed Bishops Suffragan of Woolwich and Kingston-on-Thames, in the Diocese of Southwark, the Rev. Messrs. J. C. Luke and Cecil Hook, were consecrated at Southwark Cathedral. The Archbishop of Canterbury, as Metropolitan, officiated.

With reference to the Bishop of Exeter's charge, it has been decided to withdraw the counter memorial which was to be presented to the Bishop on the subject of his charge. Mr. John Shelly of Plymouth, writing to the Bishop of Exeter, says that strong appeals have been made for the withdrawal of both memorials, and after consulting as many as possible of those whom the promoters of the counter memorial represented, they thought it their duty, notwithstanding the memorial had been numerously signed, to yield to these appeals. The withdrawal of their memorial, he trusts most sincerely will conduce to the preservation of peace and good will. The promoters of the first memorial, thanking the Bishop for his charge, and supporting his action in regard to certain Catholic churches in the dioceses, have not, however, followed suit in regard to their memorial. A deputation waited on the Bishop of Exeter last Friday to present him with the said memorial. Lord Fortesque, who acted as spokesman, mentioned that the address was signed by patrons representing 120 out of 210 parishes in lay patronage, while of church wardens, out of 1,050 in the diocese, close on 600 had signed. The Bishop, in reply, entirely disclaimed the idea that he had taken or was taking "a side" in Church matters. His appeal, he hoped, had not been in vain. Peace could only be kept on "a basis of common action." He was for toleration in *doctrine* within "very wide limits"; but in regard to *ceremonial* they could not have an "equally wide" toleration.

The Archbishop of York, while reading his presidential address at the York diocesan Conference last Thursday, was suddenly seized with illness, and had to be assisted from the room, and was subsequently conveyed to his palace. The Northern Primate has since recovered his voice and speech, and yesterday was sufficiently well to go out for a short time into the grounds of Bishopthorpe.

To-day's issue of the *Times* states that the Bishop of Argyll and the Isles (Dr. Chinnery-Haldane) is lying in a critical condition at his episcopal residence in Scotland. His lordship, who has been ailing for some months, was staying in London, and he was advised to go for a change of air to Eastbourne, on the Sussex coast. There his condition became worse, and he returned to London to consult a specialist. The report was unfavorable, and at his expressed desire, the Bishop was removed to his home in Scotland last week.

The Bishop of New York has arrived in London, and is stopping at Claridge's Hotel, Brooke Street, Grosvenor Square, W. After landing at Liverpool several weeks ago, Bishop Potter went for a motor tour in Scotland, paying a visit to Mr. A. Carnegie at Skibo Castle. It is understood that he is staying in town for a few days before proceeding to Paris.

J. G. HALL.

MAN'S HAPPINESS consists in present peace, even in the midst of the greatest trials, and in more than hope of a glorious future.

DR. RAINSFORD STILL AWAY

Year Book of St. George's, New York, Issued in the Rector's Absence

DR. RAINSFORD HOLDS THE CREED AS "SYMBOLS"

"Interchurch Conference" About to Assemble

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, November 13, 1905

BECAUSE of the prolonged absence from the parish of the rector, the Rev. Dr. W. S. Rainsford, who has been for a number of months seeking health and strength in Europe, the usual rector's letter on the state of the parish is replaced, in the Year Book for 1905, just published, by a report of the vestry. After stating the reasons for the change, the report reads:

"It is with peculiar gratification that the vestry submit this report. It furnishes emphatic testimony of the firm foundation upon which Dr. Rainsford has placed the Church's work. In 1889, when he first broke down from overwork, the tender shoots of his wise planting bravely survived the loss of his inspiring presence. They have now grown into majestic trees, fully capable of sustaining undaunted the disadvantages of his absence.

"In the early days of Dr. Rainsford's ministry, there were critics who believed that the growth of the congregation and its activities was too rapid to be healthful, and that the pace could not be maintained. After twenty-two years of continuous progress, it is now unmistakable that the splendid edifice of St. George's parochial activity is the achievement of a master builder whose work is as enduring as it is rapid. Not a few great parishes are to-day rivalling St. George's institutional work, but its monumental characteristic—the free pew system—still gives it a peculiar emphasis."

The improved health of the rector is commented upon, and members of the clerical staff of the parish are commended for their work. Gratitude is expressed to the men who have been preachers during Dr. Rainsford's absence. These included Bishops Potter, Greer, Lawrence, and Doane, Dean Robbins, Dean Hodges, and the Rev. Drs. Huntington, McConnell, Lloyd, and Nash. The report continues:

"The congregation fell off about ten per cent. in the beginning on Sunday mornings, but continued normal. The decrease was not caused by the absence of regular members, but by the falling off of the floating congregation which simply came to hear the rector."

The reports of the many parish organizations, presented in the book, are referred to by the vestry as evidences of the continued healthfulness and activity of the parish. The report of the treasurer also shows a healthy condition of affairs. While the figures of contributions for parish support are somewhat smaller for the year 1904-5 than for 1903-4, offerings for parish missions were larger in the latter year, and an unusually large sum was contributed for improvements. The total receipts for the year were reported by the treasurer as about $125,000.

Dr. Rainsford has a brief letter in the year book, sent from Europe, in which he takes the "free church" as his topic. In part he says:

"I think we have shown, in twenty-two years, that even under circumstances unusually difficult, a free church can, in the best sense, be made to succeed. . . . In the years coming I am very sure that unless all churches are made far more free than they are to-day, they will be far emptier.

"Unless locks and bars are taken down, and all people trying to be good, and trying to make the world better, are made to see that the Church is herself a standing invitation to them; that to her courts and services they are welcome not because individuals are hospitably inclined, but because the whole church is a visible effort to embody Christ's gospel of invitation to the whole of mankind; unless, I say, not in theory only, but in actual practice, our churches are thus made free, the very sort of people we most want as members will be outside Church membership—casting out devils, we hope in Jesus' Name—but not walking with the churches.

"We must so interpret and urge others to interpret the creeds that they serve as guides to common worship, not as chains to bind men to dogmatic beliefs no long possible.

"(1) The Church of God, in order to reach the children of God, and to preach the gospel to all men, should to-day everywhere be open and free.

"(2) The Church of God, in order to aid the sons of God to worship in spirit and in truth, must treat her creeds as symbols of divine truth, not as impossible definitions.

"The churches that boldly follow this course will reach the people, the plain people, all sorts of people, and reach them all the time. . . . The churches adopting another course will grow weak in membership and feeble in ministry; they may reach, as they do

now, part of the people part of the time. They cannot possibly reach out to all the people all the time."

Although it is repeatedly stated that Dr. Rainsford's health constantly improves, there are many members of the St. George's congregation who make no secret of the fact that they do not expect that he will ever again take up the active duties of the rectorate. Whether these opinions have other foundation than the fact that his return to the parish has been several times postponed, it is impossible to learn, but there is certainly a prevalent opinion that a new leader for St. George's will have to be chosen before many months have passed. The latest semi-official announcement is to the effect that Dr. Rainsford will return to his parish about next Easter.

"INTERCHURCH CONFERENCE."

The event of the present week in New York is the Interchurch Conference on Federation, the first session of which is scheduled for Wednesday evening, with Mayor McClellan and others to welcome the delegates to the city. At the first business session, on Thursday morning, Bishop McVickar of Rhode Island is to speak on "The Open Door before the Christian Churches." Bishop Doane is a speaker for Thursday evening, his topic being "The Church and Family Life," and the Rev. Dr. John P. Peters, the Rev. Dr. J. Winthrop Hegeman, and Bishop Whitaker of Pennsylvania are other Churchmen who are on the programme for this week's sessions. It has been reported by the Committee on Hospitality that five to six hundred delegates, appointed by twenty-four religious bodies, have declared their intention to be present at the Conference, and Carnegie Hall, for the week beginning November 15th, will be the meeting place of more Christian leaders than have come together at any one time, in this country, since the sessions of the Ecumenical Missionary Conference, five years ago.

GROWTH OF THE CHURCH IN THE BRONX.

An indication of the growth of the Church in the newer settled sections of Bronx Borough is found in the fact that Bishop Greer has formulated plans which, when carried out, will leave but two of the ten missions started by the Lay Helpers' Association, in the charge of laymen. The others have either grown into parishes and have settled rectors or the work has so grown as to make it necessary to place an ordained man in charge. Some of the recent changes include the appointment of the Rev. R. H. Wevill to the charge of Holy Spirit mission. Mr. Wevill was for four years in charge of St. Alban's, High Bridge, which he turned over to the Rev. H. R. Fell as an incorporated parish, with a property worth $10,000. It was but a small mission when Mr. Wevill took it. Two other missions have so grown that Bishop Greer has decided to place ordained men in charge. One of these has a consecrated chapel and property worth $8,000, and the other has a plot of ground and a building fund valued, together, at $5,000. One of the newer missions, Cross and Crown, at Bronxwood Park, has just been moved from an inadequate hall in which its Sunday School has been held, to a well-appointed room.

The work of the Church in the Bronx is referred to in a letter which was sent on All Saints' day, over the signatures of Bishops Potter and Greer, to all the clergy of the Diocese. The letter asks consideration and financial aid for the Diocesan Missionary Committee, and the Bishops state that they cannot hope to interest "by those romantic or picturesque incidents, which are so frequently the notes of missionary work in new regions; but are rather constrained to recall to you those often pathetic situations which distinguish the life and work of the Church in communities that are relatively old, and in parishes and missionary stations long established. . . . As you know, we have other fields of missionary service within our diocesan borders, such as those in the Bronx, where great opportunities are calling to us to lend a helping hand, and where any aid given to our young missions now means that these little ones will go forth as the mighty in days to come.

"Behind all the progress of our modern civilization; in the guardianship of the enduring sanctities of the family; in the nature of the young; and in the steadfast and unchanging witness to the faith of Jesus Christ, must stand the Church. Nothing else can save the Nation. Nothing else can save the individual soul. Will you not help us in this imperative work?"

OTHER NEW YORK ITEMS.

The Rev. Dr. F. M. Clendenin, rector of St. Peter's Church, Westchester, is reported in considerably better health than he was when he was compelled to lay down the active work of his rectorate a number of weeks ago. It was then reported that he was threatened with tuberculosis and that he would go to a sanitarium in the South for rest and recuperation. He was induced, instead, to try the open-air cure at his country home at Chappaqua, N. Y., and his friends are greatly encouraged by his improvement. He has gained in weight and strength, and has been able, of late, to keep in touch with the parish, without taking up the active work. He has been able, also, to be present at some services, although he has not taken the service.

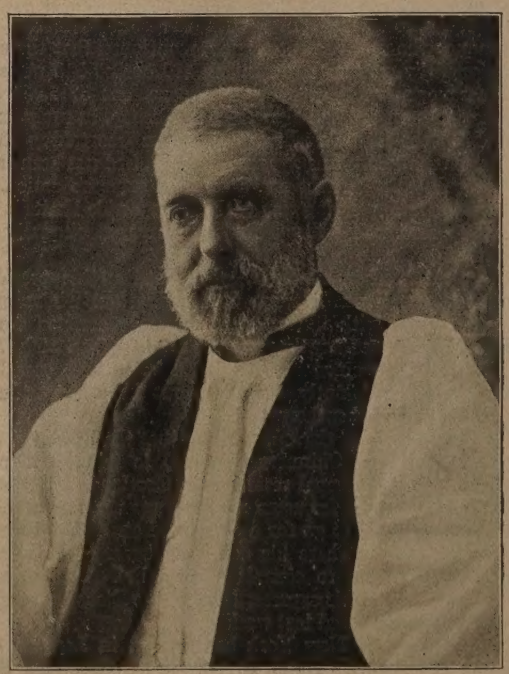
Holyrood Church stands near the northern end of Manhattan Island, and is within a few feet of the site of Fort Washington, celebrated in Revolutionary history. The parish is planning the erection of a cross in the churchyard, in memory of the dead of the Revolutionary War, whose bones lie in shallow graves in that vicinity, and it is also planned to place a tablet on a boulder at one corner of the churchyard, noting the fact that the spot is the site of the Blue Bell tavern, famous in Colonial times. Holyrood Church is a beautiful structure and will in course of time, when the neighborhood becomes built up, be counted one of the most notable of the city's churches. It is also planned to improve the property further by the erection of a fence of white stone, with a lych-gate. The Rev. Frederic Greaves is rector.

It has been announced by the Rev. Robert C. Kimber, superintendent of the City Mission Society, that the name chosen for the new chapel established several months ago in the Negro colony on the upper west side of the city, is St. Cyprian's. This is a name which is not in use anywhere in or near New York, although a popular one with colored congregations. Plans are being drawn for a building for this work, to be erected on West 63d street, opposite the refitted dwelling now used for the mission. The colony is largely one of West Indian Negroes. The minister-in-charge is the Rev. J. W. Johnson.

DEATH OF BISHOP DAVIES.

DETROIT, Nov. 10.—The Bishop of Michigan, the Right Rev. Thomas Frederick Davies, D.D., LL.D., died of pneumonia today, aged 74 years.

It cannot be said that the Bishop's death came as a surprise, his infirmities having extended over some years past. A year ago he suffered an attack of appendicitis, which left him in no condition to resist other ailments. He was seized with pneumonia only a few days before the end came, and, being unable to recuperate, the fatal effect was very quick. The Bishop relapsed into unconsciousness about 3 o'clock on Thursday afternoon. At his bedside when the end came were his son, the Rev. T. F. Davies, Jr., of Worcester, Mass., who arrived here with



RT. REV. T. F. DAVIES, D.D.,
Late Bishop of Michigan.

his sister, Miss Marion Davies, to be present at the end. Mrs. H. S. Haines, another daughter, and her husband, Col. Haines, were also present with Mrs. Davies, who survives her distinguished husband.

Bishop Davies was born in Fairfield, Conn., August 31, 1831. He was graduated at Yale in the class of 1853, and at the Berkeley Divinity School in 1856. He received deacon's orders in Christ Church, Middletown, Conn., May 18, 1856, from Bishop Williams, who advanced him to the priesthood in the same church, May 27, 1857. He filled successively the posts of Professor of Hebrew in the Berkeley Divinity School, rector of St. John's Church, Portsmouth, N. H., and of St. Peter's Church, Philadelphia. He was for a number of years a member of the Standing Committee of Pennsylvania, and from time to time deputy to the General Convention from that diocese. He received the doctorate in divinity from the University of Pennsylvania in 1876, and the doctorate of laws from Hobart in 1889. He was consecrated Bishop of Michigan in his parish church, St. Peter's, Philadelphia, October 18, 1889, by Bishops Williams, Whipple, Tuttle, Whitaker, Gillespie, Scarborough, Worthington, and H. C. Potter. He was a scholar and a theologian of much learning, and a "gentleman of the old school," who won the respect of men in whatever field he was placed.

ATLANTA MISSIONARY CONFERENCE.

THE opening service of the first Conference of the Fourth Missionary Department at Atlanta, Ga., November 7-9, held in St. Philip's Cathedral, was prophetic of what the Conference thankfully realized before its close.

Led by the combined Church choirs of the city, the Bishops and clergy formed in procession, and joined the congregation in a most inspiring and uplifting service. The BISHOP OF GEORGIA welcomed most cordially the Conference, and extended the hospitality of the city and the church to its members. He referred in brief, strong, and heart-felt words, to the isolation of the episcopate, saying that in the thirteen and a half years of his episcopate, on only two occasions, excepting the consecration of the Bishop of Cuba, had he been privileged to have with him any of his brethren of the episcopate; that there was an inexpressible loneliness of the ministry requiring beyond all things else sympathy, and so he said in part: "We welcome you because we want you—your sympathy and presence will be to us here in Georgia a great leverage for the forward advance of our work. We welcome you because we want your information. In the light of every-day facts, we need the teaching of experts, and as such, you have come among us. We welcome you because of the stimulus which you will impart to us, and which will make it possible much more easily to accomplish the work given us to do."

The general theme of the Conference, and the thought underlying all said or done, was the Mission of the Church in the Twentieth Century:—What is she sent to do, and how shall it be done?

In the general treatment of the subject, the speakers, one and all, struck a clear, ringing note of confident ultimate triumph. Recognizing the difficulties in the way, which could not be easily or lightly pushed aside, there was nevertheless an inspiring conviction that the world was God's world, and God would take care of His own, and that our part was the gracious and glorious privilege of aiding in the final consummation of God's plan for His children's redemption. The speakers insisted that to this end we should bend our every effort, and thought, and prayer. One of the characteristic notes sounded by every speaker at the Conference, was the insistence on the necessity of light on the subject—education, information, knowledge—as the imperative need of the present day for future successful work. At the opening service the REV. DR. NILES of Columbia, S. C., in speaking of the Church's mission in our own land, pointed out, strongly, forcibly, by a contrast between now and seventy years ago—the "three score years and ten of man's life—the splendid progress of the Church from weakness to strength, from paucity of numbers and of wealth to a position of commanding strength and influence, and argued a steady and rapid progress toward a splendid accomplishment of God's purpose in the near future. Concluding, he bade his hearers: Be of good courage, let them preach missions, pray for missions, only remembering that the present success was due to the self-sacrifice and self-abnegation of the past, and so they, too, must give themselves and theirs to the work because they had inherited it all. The REV. DR. LLOYD, speaking of work in lands abroad, pictured in graphic words of tender sympathy and love, the work already accomplished in foreign lands, and made a strong appeal to push forward the work along the lines already established, to give the heathen a "square deal" in his struggle for light and truth and purity. He told how Japan to-day is wavering between Atheism and Christianity; of how twenty years ago she asked for Western wisdom and we gave it not, and then she bought it, but bought it without its Christian savor, and hence she had only used what she wanted, with the present resulting indecision. He spoke of how our people go to every clime, carrying whatever there may be of the vices of our present-day civilization, and he asked: "Shall we give the poison without the antidote?"

THE GENERAL SECRETARY

throughout this meeting was a constant source of inspiration to his hearers. Always deeply in earnest and profoundly impressed with the seriousness of his own responsibility, he endeavored by persuasively convincing logic to drive home to the hearts and consciences of his eager listeners the correspondingly imperative duty that lay upon them, in pushing forward by all means and instrumentalities, the cause of the Christ, in the effort to win the nations into His fold and the heathen to His inheritance. His talk on Thursday morning, on the Missionary Administration, was particularly fine and helpful; as someone expressed it, "A fine specimen of spiritual eloquence." Of course his own unique and magnetic personality stood behind all he said or did, and gave it force and power. In incisive and illuminative sentences, with here a bit of pathetic narrative and there a touch of humor, he explained the methods adopted at the Missions House for the transaction of the constantly increasing burden of business committed to the Board by the Church. The Problems of "The Apportionment Plan," and the methods of appropriation, were handled with a directness and clearness of utterance possible only to one whose daily life is cast in its midst, while the strong appeal made to the men of the Church to join in the Laymen's Forward Movement and to have a share and a part in the gracious privilege of the purposed Thank Offering at Richmond in 1907, went direct to the hearts and aroused an immediate interest in those present at the Conference privileged to hear him.

And the Board sent another representative, for whose presence we were exceedingly thankful. Mr. GEORGE GORDON KING came from New York to speak his word of cheering interest and to give the help and inspiration of his presence to his brother laymen gathered there. In strong, manly words, full of the intense conviction of his own deep feeling, and in an address singularly beautiful and spiritual in its conception of the purpose of missions, he told the story of missionary administration and activity as viewed from the standpoint of a layman, and a member of the Board of Missions; counting it a privilege and a blessedness to bear his testimony to the joy and peace and happiness of serving.

THE MISSIONARIES FROM FOREIGN LANDS

whom we were so fortunate as to have in our midst, the Rev. A. M. Sherman of Hankow, China, and the Rev. C. F. Sweet, of St. Paul's College, Tokyo, Japan, coming directly from their fields of work, brought a stirring message of the battle and the strife waged for the King and His Kingdom, in those far Eastern lands, the one intoxicated by recent victory and sobered by the realization of its new and added responsibilities as the great Nation of the East, the other arousing from its long sleep of centuries as a giant refreshed by wine, and bending its mighty energies towards the accomplishment of its own proud destiny as a new power amongst the Nations of the world; both the one and the other affording hitherto undreamed of opportunities for the saving leaven of a Christian civilization, with an ever whitening harvest and with a cry out of the desolate heart, ignorant of its own desolateness for something, some power, some grace and strength that graven images and heathen temples have failed to give after twenty centuries of undisputed possession. The intelligence, thrift, economy, persistence, and patience of the Chinaman were emphasized by the Rev. Mr. Sherman, as potent factors in the upbuilding of the nation, and the Japanese traits of self-confidence and assurance, bravery and patriotism, were shown to be needing, at this critical period, just the saving and sobering grace which Christianity alone could give.

Of speakers from the Fourth Department, we cannot speak at length. But this much needs and ought to be said: in each case there was a carefully prepared and helpful presentation of the assigned topic. ARCHDEACON JOYNER urged the necessity of a sane and reasonable treatment of all questions concerning the negro, which was a problem only because and if we allowed minor considerations to take the chief place. The story of Bishop Gray's work amongst the Seminoles of Florida aroused an interest in the entire subject of work amongst the Indians. The brilliant paper read by the REV. W. C. WHITAKER of Mississippi on Work Amongst the Whites was a revelation to his hearers, not only of what was being done, but of what ought further to be done. BISHOP WEED'S strong and splendid talk on Japan, and BISHOP BRATTON'S bidding to prayer for missions, all contributed mightily to stimulate interest and fix resolve.

Of matters of

DEPARTMENT ADMINISTRATION

it need only be said: the Bishop of the diocese where the Conference is held will preside; the Secretary of the Fourth Department will be Secretary of the Conference; the place chosen for the next Conference is Columbia, S. C., and a Committee on Conference was appointed to coöperate with the Department Secretary; the Conference requested the Board of Missions to arrange twelve study courses for monthly instruction on Missions for use with the children of the Church; and the following resolution was adopted by the Conference:

"*Resolved*, That whereas it is the sense of the Missionary Conference of the Fourth Department that the interest in Missions can be greatly increased by the appointment of a Department Secretary who will give his whole time to the work, we therefore appeal to the Gen-

eral Board of Missions to appoint such a Secretary for the Fourth Department, whose duty it shall be to visit the parishes and missions of said Department, and furnish full information concerning the work in the mission field, and use all legitimate means to incite and inspire our people to the performance of their duty in this all-important branch of Church work."

The Conference has been pronounced by all present, without exception, a splendid success. Men have gone back to their work in every diocese of the Department, strengthened and encouraged, with new zeal and new purpose for God and His Kingdom. The work of informing and educating has begun in a special sense, and a long step forward has been taken, for which God, in His goodness, be praised. The address of DR. LLOYD at the closing service was a ringing, far-reaching call to devoted service, and BISHOP CAPERS, a long-time soldier of many battles, tried and true and loyal, made a touching appeal to his brethren to follow in unswerving devotion and love and obedience the great Leader, living and alive for evermore.

[Illustrations of groups taken at the conference will be found on pp. 90, 91.]

ST. ALBAN'S, NEW YORK, AND ITS FOUNDER AND RECTOR.

BY THE REV. THEODORE M. RILEY, D.D.

NOTHING has of late more impressed me with the destructive power of time than the statement in your "Answers to Correspondents" (Oct. 28, 1905): "We do not recall when, nor under whom St. Alban's was founded," etc. Many of us remember as if it were yesterday, the glory, as we thought it, of that famous venture. May I send you in substance a few lines from a collection of reminiscences I have for some time been preparing, which may in some measure afford your correspondent the information he asks?

Charles Morrill, the first and only rector of St. Alban's, was the man who first lit upon our parochial altars, the sacred lights of the Eucharist.

In John Hecker's private chapel, known as the "Madison Street Mission," the Rev. Walter Stirling had for years been practising many of the ancient rites, but his position was not parochial. With the erection of St. Alban's came the first expression of the "Ritual Wave." It was not of course a matter of ceremonies in themselves: It never has been. It would be preposterous to think of some men devoting themselves to ceremonies as such. The Ritual movement was the re-introduction of ancient rites which were object lessons of the faith. Men are always reached as much through the eye as through the ear. For centuries the Anglican Communion had more or less dispensed with the aids which the rubrics of the Prayer Book allowed or enjoined.

The Presence of our Lord in the Eucharist had always been held academically by authoritative theologians, and had been taught by the Catechism and Liturgy; but the practical recognition of it in worship had lain in abeyance. In 1865 the time seemed to have come when the worship of the Church was to be made auxiliary to its teaching.

And the effort made at St. Alban's was with that purpose in view. Charles Morrill, as a matter of fact, was personally very indifferent to ceremonies. I remember well his counsel given me as I went to my first rectorship in the Navesink Highlands of New Jersey. "Save the souls of your people in any way you can! By cottage-lectures, in your overcoat and rubber boots, if in no other way!" In those far-off days of my ministry, that advice was followed to the letter. Very often the Litany was said, and addresses were made, in rubber boots in the cottages of the Highland fishermen. The opening of St. Alban's Chapel, and especially the first use of lights and altar vestments, opened out in all the newspapers floods of ridicule and opposition. Morrill bore it all bravely; and to-day the changed aspect of things in the whole American Church has been in a large degree the result of pilgrimages made to that little shrine, and to the fire that was kindled there in 1865.

Mr. Morrill (Father Morrill, as he was even then called) was like the late Father Prescott, a preacher. He had no presence. He was short, thick-set, with plain features, and a monotonous voice. But the first glance at his head showed his brain power. His sermons were singularly able and instructive; full of matter, sensible, strong; even witty. He was a man of strong attachments, but of absolutely no sentiment at all.

The son of a Maine sea captain, he had all the cleverness of the New Englander. But he had also the New England mentality and intellectual force. He was the founder of St. Alban's, and was surrounded by a charming and accomplished group of gentlemen and earnest Churchmen—such as Joseph Sands, the architect; Robert Minturn, the younger; William Bispham, since those days president of the Church Club of New York; Mr. Gorham, and others. To St. Alban's, people came in multitudes, some actuated by curiosity, some from sympathetic joy that a shrine of ancient and Catholic Christian rite had at last been erected in the American Church. Some came out of scorn and hatred. The press was full of the new departure. Opprobrium, badinage, condescension of attitude—broad accusations of devotion to "fripperies," "laces," "ribbons," etc., resounded on all sides. Little by little, however, the tone, the religiousness, the atmosphere, the historical and ecclesiastical fitness of things at St. Alban's, made themselves felt. Mr. Morrill's preaching did much to compel respect; and at last, when the screaming engines of the New York Central R. R. made the location of the site on which St. Alban's stood impossible, the whole country mourned the closing of a sanctuary that had become endeared to many souls—and interest in which had become national.

The organization of the parish continued a hope for some years; but as the Church of St. Mary the Virgin was almost simultaneously established with the abeyance of St. Alban's, the old parish threw its practical interest with the new one. The Rev. Mr. Noyes, the curate of St. Alban's, became curate of St. Mary the Virgin under the then young rector, the Rev. Thomas McKee Brown. Father Morrill's health and spirits had been much affected by his arduous and trying rectorship, and he retired from active work as a parish clergyman. A magnificent legacy, left him by an attached parishioner, relieved him of financial care, and made it possible for him, when in time ill health ended in death, to leave to the new Cathedral of St. John the Divine, to the Seamen's Mission, to the General Seminary, and other corporations, generous portions of the fortune which had been bestowed upon him. May his great heart and generous soul rest in the peace of God!

The whole scope of his work and its many charming incidents and notable persons gathered about it, remains to be written up. The episode of St. Alban's, New York, should not be permitted to die. It is vitally alive in its consequences. It should be intelligently alive in the memory of the whole American Church.

A NEEDED BREAKWATER IN NATIONAL LIFE.

BEING THE SUBSTANCE OF AN ADDRESS DELIVERED BEFORE THE CHURCH CLUB OF MINNESOTA,

BY THE REV. FRANCIS S. WHITE OF ATCHISON, KANSAS.

AS I look at it, there are three great currents in our present National Life, which in their subtle growth and approach, threaten to undermine and weaken the characters of our countrymen, unless there is opposed to them a breakwater which shall lessen the growing force of their tidal power, and keep back the insidious poisons their lapping waves distil.

One of these great currents has its rise in our monied centres. It is a golden stream whose Midas power lures the hearts and minds of men in every walk of life, and causes them oft-times to lose their sense of high honor, their strict integrity, and their firm grip on fundamental ethics, in the great desire to be enrolled among the lists of those who rule by wealth. This current of Plutocracy carries on its bosom a set of men who have set up "a standard of false weights and measures in our social life"; introduced and fostered the spirit of extravagance and luxury; and yielded themselves to that undercurrent of lax ethical values, which has not only enervated character, but has undermined respect for moral law, and hence of all law. Sad disclosures in financial circles in almost every state in our Union should make us careful to take our bearings, lest we, too, find ourselves among the number of those whom the lust of gold has blinded, and the current of plutocracy has caught within its swirl.

A second great current I will call, "The Stream of Gentle Agnosticism." This, like Plutocracy, knows no favored mead. All through our country its waters roll, bearing on their surface an aimless, drifting class of people, whose spiritual forces are under no semblance of control; weak; religiously molluscous men; who have no backbone of religious principle, but are content to drift anywhere, so long as the day is fair, and no clouds appear.

This tide of Gentle Agnosticism having its source in the region of the unbridled will and the undisciplined life, is carry-

ing many a "good fellow" away from Sunday Observance, away from the obligation to worship, away from the traditions of the Bible-reading Church, and the God-fearing home, toward that land whose banner reads, "It makes no difference what you believe"; and whose *magna charta* starting out with the declaration, "There should be no creeds," ends with the statement shown in *practical, every-day life*, if not in actual words, "There is no God."

This tide, so quiet, yet so strong, is flowing through every church door, over every hearth-stone, and if it be not met, resisted, and diverted, will draw more and more victims away from God, away from Church, away from a pure, sweet home, into the marsh-land of a discontented, unsatisfied, divorced life, or into the black waters of despair and self-destruction.

The third current which seeks to set adrift the characters of men I shall call "Fond Delusions." Their restless spiritual faculties appealed to by some persuasive voice, men trust themselves all unknowingly, to the smooth waters, and fastening their gaze upon the fervent stars of promise and prophecy, go along only to suddenly find themselves caught in the flotsam and jetsam of some Fond Delusion wrecked upon the shores of time. Transcendentalists, Millerites, Spiritualists, Blavatskyites, Eddyites, Dowieites, The Apostles of New Thought—how bright their start, how smooth their first sailing, how hopeless their end! How strong the charm of a Fond Delusion! how potent its illusion! how distressing its result on the spiritual faculties and often on the daily life!

What breakwater can we oppose to these sinister currents? The breakwater of an educated laity. Educated not only in things temporal, but especially in things spiritual. A breakwater of men whose characters are like granite; whose consciences are quick and tender, whose wills are as tempered steel.

The State says: "We will educate our people in the science of head and hand; but you"—turning to the Church—"must educate and train their soul life." This then is the mission of our Church. This has always been her mission. No State first gave her that mandate. It came from the lips of her Divine Founder, "Go, teach."

A Bishop of our Church in a recent pastoral pointed out that if the Church was to remain true to her mission she must teach. In the earlier days of civilization she taught head and hand and heart. Now the State takes care of the first two, and the Church must teach and educate all the highest powers of men, and this the Bishop said she is to do by "Book, and Rite, and Life." This three-fold cord she has ever been trying to stretch into the fiber of the human mind and heart, and with an ever-varying success. It would not be difficult to fault her methods of teaching were we so inclined, for methods are human, and hence are liable to distortion and exaggeration. Some say "the Book has been taught too much by rote," and "has been almost, if not absolutely, idolized." Others can say, "the Rite has been over-developed, or neglected, or allowed too prominent a place in controversy." Still others can say, "The teaching power of the Life has been dimmed by worldliness and greed." But of what avail is it to find fault? Though the Church has erred in clinging to old-fashioned methods of teaching by Book and Rite and Life—the fact remains that she has been true to this triune mission of educating the soul-life, and we can thank God that more and more her rank and file as well as her leaders are waking up to the necessity of teaching these three things by the more modern ways and methods. The Church as an educator may move slowly, but she is not asleep.

But teach in school-room and from pulpit as much as she may, her effective educational power is diminished in proportion as there is no coöperation and study at home. Hence it would be useless to expect our laymen to resist and deflect the power of these three great currents of Plutocracy, Agnosticism, and Fond Delusion, if they are depending solely on the education they received in early childhood, and the illumination that may come from listening to some 50 to 75 sermons, and attending as many services throughout a year. If the religious side of our laymen is to be properly educated there must be home reading, home thinking, and informal as well as formal discussions.

What would prevent leakages to Fond Delusion? Education in the history of the Church. What would help stop the growing class of practical Agnostics? Education in practical theology. What will cause our men and boys to resist the siren call of the golden class—the Plutocrats? A mind well stored and furnished with wisdom won by study from the oracles of God, and a will strengthened by contact with the Life of Christ.

We will not discuss here and at this time the necessity of teaching the world by a due and regular observance of the Rite. But we would insist that the reason and necessity for the Rite should be made a subject for study.

We surely need not dwell on the tremendous and vital importance of living the Christ Life wherever we may be. But we would say no one can lead that life unless he knows by heart the principles along which that Life was developed.

To be an educated layman requires home study. Is it not worth while? Are not the issues at stake well worth the efforts of earnest men? Where could a better place to start this movement be made than in this strong Mid-Western Diocese, which has already in various ways shown what it can do, along at least two of the three lines of the old labor cry, "Agitate, Educate, Organize"?

Will you not resolve to form a class for home study? Each of you resolve to obtain one good book about the Bible: say *Book by Book*, a couple of good books on Church History, say Cutts' *Turning Points*, and Coleman's *American Church*. One good book on practical theology; say, Mason's *Faith of the Gospel* or Staley's *Catholic Religion*, and then arrange your home reading so as to make yourself master of these books before this coming winter reaches its end. Let the vestries study the canons of the diocese and General Church. Have these and kindred topics discussed in the monthly meetings of the local parish guilds for men and boys.

Only by this personal study and discussion can you hope to become a part of this needed breakwater of an educated laity.

And to give to your book-knowledge that vital life of the present, will you not subscribe to a Church paper, read its discussion of present problems, its news of work at home and abroad? A Church paper gives a heart interest to Church life and work. It makes "the part" realize its relation to "the whole." It breaks down barriers, it cultivates sympathy, it makes for knowledge and liberality. Who is the narrow, illiberal religious man? He who never reads a Church paper or a Church magazine.

I wish this Church Club would lend itself to endorse a scheme whereby "A National Correspondence School in the Bible, Church History, Theology, and Canon Law" could be established. Such a school could be made of inestimable benefit to our vestries, men's clubs, Sunday School teachers, Bible classes, lay people, and would begin a movement towards attaining what we so much need to-day—a laity educated in religious truths and principles. Such a school well officered, and in touch with inter-diocesan life, would do much to stop the leakage which year by year is occurring to the Church because of ignorance.

Men into the life blood of whose forefathers there was strained the fibre and the vigor of the doctrine, the words, the ethics of our English Bible, will you not rouse yourselves? Will you not lead in a movement for that more intimate and personal knowledge of God's word, His doctrine, and His Church so that you will be able to give a reason for the faith you hold, the words you quote, the position you take?

Will you not resolve to observe week by week the Rite which will bring you strength to live the Life?

If you will do these things I have pleaded for, you will form a noble part of that needed breakwater in our National Life, which, rising in every diocese of our fair land, shall oppose itself to the currents of Plutocracy, Agnosticism, and Fond Delusions, and shall turn men's powers toward the acquisition of that "righteousness," which we read, "alone exalteth a nation."

DO DEEDS of love for Him, to Him, following His steps. Believest thou in Christ? Do the works of Christ, that thy faith may live. Thou who sayest thou abidest in Christ, oughtest so to walk as He walked. If thou seekest thine own glory, enviest the prosperous, speakest ill of the absent, renderest evil to him who injureth thee, this did not Christ.—*Edward B. Pusey.*

OH, THAT WE could breathe out new hope, and new submission, every day. Our waters are but ebb, and come neither to our chin, nor to the stopping of our breath. I may see (if I would borrow eyes from Christ) dry land, and that near: why then should we not laugh at adversity, and scorn our short-born and soon-dying temptations?—*Samuel Rutherford.*

GAZE INTENTLY with the eye of faith at the infinite wisdom and omnipotence of God, to whom nothing is impossible or difficult, and consider that His goodness is unbounded, and unspeakable His willingness to give, hour by hour, and moment by moment, all things needful for the spiritual life, and for complete victory over self, if we will throw ourselves with confidence into His arms.—*Lorenzo Scupoli.*

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*Old Testament History, Part III—"From the Reign of David to the Captivity of Israel."*

By the Rev. ELMER E. LOFSTROM

THE CHURCH YEAR.

FOR THE SUNDAY NEXT BEFORE ADVENT.

Catechism: Review. Text: Deut. vi. 7. Scripture: Deut. vi. 4-9.

THE appointed passage of Scripture is a most important one. It will be recognized at once as the one quoted in part by the Lord Jesus Christ as "the first and great commandment." But in addition to that approving stamp of the Master, it is full of interest from its own history. These verses were repeated twice each day by the Jews, in the Morning and Evening offices. They had practically the same position as our Creed. The first verse of the passage (v. 4), was marked out by having the first and last letters capitalized. The two letters form the word for "witness," which is significant, inasmuch as the verse is a witness or summing up of the true faith.

Still further interest attaches to the passage from the fact that it is one of the passages which were encased in the phylacteries or frontlets worn by all Jews at times, and by the Pharisees all the time. The four passages used in the phylacteries were Exodus xiii. 2-10, 11-17; Deut. vi. 4-9, 13-22. These frontlets were worn on the forehead and at the inside of the elbow joint. This passage, together with Deut. xi. 13-21, had a further distinction. They were inscribed upon a square piece of parchment, which was rolled up and placed in a small cylinder of wood or metal, being then affixed to the right hand post of every door in a Jewish house. This was called the "Mezuzah," and every pious Jew would touch it each time he passed through a door, or would kiss his finger, and say in Hebrew: "The Lord shall preserve thy going out and thy coming in from this time forth for evermore" (Ps. cxxi. 8). These customs of the Jews will be interesting to recall to classes, and will also serve as an excellent "point of contact."

For what was the purpose of the frontlet, and Mezuzah? It was to recall to the minds of the devout Jew the central truths of his holy religion. It was a crude method, suited to the childhood of the race. In a higher and better way we seek to do the same thing to-day. The cross is everywhere displayed to remind us of the great central truth of the Christian religion. The Church Year brings, however, each truth of importance to the minds of the children of Mother Church in due course. From the analogy of the solar year and its seasons, we have arranged for us various seasons determined by the shining upon men of "the Sun of Righteousness." Each week we are thus reminded of some part of Christian truth or practice. The Church Year makes it impossible to ignore any part thereof.

The Church divides the year into two equal parts. The first 26 Sundays give an outline of Christian teaching, or doctrine. This centers about the life of the Incarnate Lord. The last half year outlines what should be the Practice of the Christian. We first learn the truth, because the truths so learned are the reasons for changing or modifying the life which is lived in the light of them.

The Church Year begins with the season of Advent. Advent means "coming." It is God's coming of which the Church reminds us by this season. Because of his fallen nature, man cannot of himself come to God. God therefore comes to him to draw us unto Him. There are two comings of the Lord; one in great humility, the other in glorious majesty. These two great events in time, are also typical of the coming of the Lord to the individual. He first comes under a veil. Our knowledge of Him here is at best to see Him in great humility, although catching glimpses of the glory as of the Only Begotten of the Father. Later He shall come to us in power and great glory. The Sundays in Advent bring before us in due order the preparations which are made for His coming, by the Holy Scriptures, by the Ministers and Stewards of God's mysteries, and by the Means of Grace, such as Prayer and Holy Baptism.

The Christmas season tells us *how* God comes to fallen man. It tells of the great truth of the "Incarnation," that *God comes in the flesh.* The great, beautiful, and comforting thought of Christmas time is that we, who cannot see and hear God as He is, may see and hear Him in our own nature. He has become the Word, by whom is revealed to us the very mind, and thought, and heart of God. Christmas also tells us that He has brought His own life and virtues into our nature. By being joined to Him, this better inheritance than that of Adam becomes our own. Christmas comes when the world is dark and cold. The light becomes stronger and its effects more apparent, until it is at its greatest at Whitsuntide when the Holy Spirit comes with the fuller light.

Epiphany means "manifestation." During this season we are instructed as to how and to whom God manifests Himself in His own beloved Son. Christmas has told us that in Christ God is Emmanuel, God with us, *i.e.*, in the midst of us. But as yet He is not manifested to all. This season in its six Sundays, reveals the law of God's manifestation to men. That law is: "He is manifested exactly according to our need, and according to our faith." Where there is no felt need, and no faith, He is not manifested. A study of the gospels for the season will reveal the fact that this is the law of His manifestation. The last two Sundays tell of a final manifestation which all shall behold.

The seventy days before Easter are made to testify or bear witness to the meaning and significance of man's own life in the world. Learning from the temptations and trials of our great Elder Brother, we must live our appointed days in the strength which won for Him the victory. As the seventy days lead on to the final triumph of Easter Day, so the seventy years of man's life lead on to the same victory if we learn from Him to resist the temptations which assail us.

Good Friday comes to remind us of the great Sacrifice by which we are saved. Easter Day tells of the great triumph which followed so close upon it. Easter explains Good Friday and makes us understand that the victory of the Cross was all on the side of life and righteousness. The two days are further made to lend their significance to the corresponding days of each week. Each Friday and Sunday remind us of the great end and purpose of the life of the Lord Jesus, and of its accomplishment. They also summon us to live in the light of that Sacrifice and its outcome.

In the forty days between Easter and Whitsunday, there is set before us the instruction of the disciples in the things pertaining to the kingdom of God. They are marked off to commemorate the days during which the Master exercised His post-resurrection ministry in the same way. They tell of things which could not be understood until after the Resurrection. The kingdom was not understood until then by the disciples, and during these Sundays we are instructed in the things which pertain to that divinely organized institution.

Ascension-tide recalls the Ascension of the Lord Jesus into the heavens, forty days after Easter. It also brings before us the Power which we may receive as partakers in spirit of His Ascension.

Whitsunday tells of the coming of the Holy Spirit upon those who have obeyed the Son. The same Spirit which dwelt in Him is imparted to His disciples, and by the same Spirit the good news is declared, they are enabled not only to perceive and know the mind and will of God, but to have strength and power to fulfil the same.

Trinity Sunday brings before us the glorious news of what God is in Himself, Father, Son, and Holy Spirit, three Persons but only one God. Into His holy Name and Nature we are baptized and become sharers in that Divine Nature which may, because of the Incarnation and its fruits, be imparted unto us. In the strength of that new nature we are to go forth and do the works of God. The Sundays after Trinity bring before us in due order what those works are.

An order and connection is thus seen to run through the services of the Church Year which is truly wonderful. It is worked out in detail in *The Church's Teaching,* by Andrew Jukes, whose interpretation of the seasons has in the main been followed in this paper.

THERE IS no other way in which one's life will be so surely, so quickly transfigured, as in the faithful, happy, cheerful doing of every-day tasks. We need to remember that this world is not so much a place for doing things as for making character. Right in the midst of what some people call drudgery is the very best place to get the transformed, transfigured life. The doing of common tasks patiently, promptly, faithfully, cheerfully, makes the character beautiful and bright. But we must take heed always that we do our tasks, whatever they are, with love in our heart. Doing any kind of work unwillingly, with complaint and murmuring, hurts the life. —*J. R. Miller.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

HONORARY DEGREES.

To the Editor of The Living Church:

I NOTICE in last week's Living Church that an item appears from the pen of Mr. J. G. Hall, which says that there is a strong movement going on in favor of a closer union (and, I suppose, better understanding) between the English Church and the Church in the United States. This certainly is good news. Now, Mr. Editor, as one who is pretty well informed about the English Church by reason of a long residence in England, and also on account of having very frequently officiated in the English Church, permit me to say that one of the chief hindrances to a closer union and better understanding, is the matter of Honorary Degrees—the English Churchman believes we are not careful enough about them. *He is right:* For, in looking through the Key to Doctors' Degrees in the Clergy List of the *Living Church Annual* (page 334), one notices the names of certain colleges or "normals" from which, for a priest of the Church to receive a D.D. or a Ph.D. or an LL.D. is, and can be nothing else than a loss of self-respect. But worse still—it is actually to be noted that honorary degrees from these so-called institutions of learning to which I have alluded, are tacked on behind the names of several of our clergy! I wonder if the brethren with these degrees have ever realized that, to say the least, it looks anyhow *suspicious* to see a college (which one has hardly ever heard of before, even in one's own state) mentioned, under its two or three capitalized letters, so often in the Clergy List? This is a question, Mr. Editor, which, outside of the wonderment it excites among English Churchmen, is also a matter which is really affecting the honor of the American Church. Surely then, it is high time for the ecclesiastical "powers that be" to step in, make an investigation, and call a halt. For this end, I most respectfully suggest either the appointment of a committee on Honorary Degrees in each Diocese, by the Bishop, or a committee, for the whole Church, appointed at the General Convention. I hope, Mr. Editor, that others may have a word to say on this important matter.

Faithfully yours,

The Rectory, Paris, Ill. W. S. Simpson Atmore.

"CEREMONIES OF THE MASS."

To the Editor of The Living Church:

I WANT to thank you for your sane treatment of ceremonial in your late editorials. I wish they could be read by every member of our Church. I believe they would do much to remove prejudices and draw nearer together the different parties on this subject. There must be some kind of ceremonial, and everyone wants to do all things reverently and according to the best model; and if once the Church generally understood that the Catholic party is working sincerely only for this end and not to Romanize, it will be respected and listened to without prejudice, which is all that it asks.

But in order to do this, the Catholic party must be consistent and not endeavor to put upon the Church ceremonial that is simply Roman, as you point out. I speak from my own experience. I recognize the propriety of a reverent and worshipful service, and I accept the principles of the Catholic party (so called) in the Church. And I, with the great majority of such priests, follow the use as given us in *The Ceremonies of a Low Celebration.* As you say, it has saved us from individualism with its fads and fancies, and is the only thing that we have had.

But I believe I am not alone in saying that many of us find it difficult to use, and are seriously handicapped by it. I come in contact with a good number who are wavering between the American Church and the Roman Church. And I hear continually, "Father ——— says yours is a good imitation. Some counterfeits are better imitations than others, and yours is a good imitation." It is quite a difficult job to prove to them that we are not an imitation when they ask, "Why do you do this, or that?" and the only reason that can be given is, because the Roman Church directs it, and it is given us solely for the purpose of making our ceremonial as nearly like Rome's as possible. I believe there are a good many priests who would welcome and are waiting for a use that is reverent and dignified, and yet that we can show has other reason for it besides the present Roman example. I believe that Providence is teaching us that this Catholic Church of the Anglo-Saxon race has a distinctive mission of her own in the world and that she must work it out along her own lines. We have been forced apart from the Roman and Latin Church and have been kept apart from it by acts beyond our control. It does seem as if this means to tell us that we are called to develop our own individuality and adapt ourselves to our environment independently rather than to be servilely imitating Rome. If this is true, then we shall be more truly working for the reunion of Christendom by being faithful to our own vocation, for then we shall be following God's leading rather than our own wills. And if this is true, the desire that you express and that, I know, is the desire of many earnest priests, for an American use, is following out this same leading and calls for commendation.

I am informed that there is such a book now in process of preparation for the English Church by a company of scholars who will command the respect of the Church, and it will appear before very long. This will be a step in the right direction, and will be a valuable aid to the ultimate formation of our distinctive American use, for which many are waiting. Let us hope it will differ but little from the English. This will not come in a day, but it must come, and it is something to be waited for and prayed for.

And just one word more. Such a direction as to ceremonial should come from the Bishops, or at least have their imprimatur. The ceremonial of a service is an essential part of it, and thus is a part of the *jus liturgicum* which belongs to their office. One cannot but feel that if the Bishops of the English Church had generally taken hold of the question of ceremonial constructively instead of destructively, as Archbishop Benson did in the case of the Bishop of Lincoln, that the Church would have been saved from much bitterness and discord. Our Bishops are free from the shackles of the Establishment and have shown themselves Catholic enough to recognize all parties in the Church that are loyal to it. Can we not hope that when the time is ripe for it, we shall have a maximum and a minimum use for this American Church, that will be elastic enough for all our varied conditions, but will be a distinctive use, having a recognized authority for it? C. S. Sargent.

Indianapolis, Nov. 7.

To the Editor of The Living Church:

SWEET are the uses of diversity, which, unlike "The Ceremonies of the Mass," have yet the magic name of Sarum to conjure with.

And this our "American Catholic Use," exempt from servile definition, finds disloyalty in some, lack of knowledge in most, peculiarity in all, and Rome in everything!

Edgar Eugene Brooks.

The Rectory, Dover, N. J.

To the Editor of The Living Church:

SOME admirable articles have appeared in The Living Church recently upon the manner of conducting the services of the Church, but none of them has spoken of natural ritual; that is, the ritual of the natural man as opposed to the ritual of the spiritual man. By ignoring the strong influence of the carnal upon all human actions, much difficulty will be experienced in explaining the conduct of some priests in divine service.

For example, the sitting down of the priest during the Creed and the *Gloria in Excelsis;* the facing the altar while reading the Epistle and Gospel; the mumbling of the service in a low tone, etc.

Keeping in mind the indisposition of the natural man to undue exertion, how plain it all becomes!

How much easier it is to sit than to stand while the choir is performing. Who ever thinks of standing during the singing at a public concert?

What is the use of going to all the trouble of taking up a book and turning to the people to read an Epistle or Gospel in a tongue not understanded of the people?

One of your recent correspondents could not understand

how the rubric, *"Then shall be said or sung, all standing, Gloria in Excelsis,"* meant all kneeling.

He had forgotten the weakness of the flesh. What is the use of all that exertion, when in a moment you will have to kneel again?

When this method of rendering the service becomes general, as it well may in an unspiritual age, and has continued for many years, it will then be termed the "correct use," and others will be induced to adopt and defend it, not because they are lazy, but because it is "correct."

Of course, in the study of ritual one must bear in mind the fundamentl rubrics: *"Let all things be done decently and in order,"* and *"Let all things be done to edification."* It is also helpful to remember the weakness of the flesh.

M. M. BENTON.

LYCH GATES IN AMERICA.

To the Editor of The Living Church:

THERE are lych-gates at St. Mary's, Burlington, N. J., and at St. James-the-Less', Falls of Schuylkill, Philadelphia, each having a spacious yard filled with graves, and may in a sense be termed rural churches. I think I have seen others in this country, but cannot recall them at this writing. I have never seen a lych-gate at the entrance of any church in London or city in England, or in this country, being only found at the entrance to churchyards where graves abound, yet very many of old London churches have graveyards attached to them. I am inclined to think that these gates were only in rural parts and attached to graveyards, so that this one at the Transfiguration, New York, has always, to me, seemed anomalous as to past usage.

These gates are being revived and restored all over England. Our rural churches here should have them, certainly where the church stands in the midst of a God's acre. I presume they would be if the many architects of our churches knew anything of ecclesiology, which, to the majority of them, from what we see of their work, is a science that is unknown, yet the primary art of church building.

The modern cemetery, a creation of the nineteenth century, patronized by many for sentimental reasons, has been a destructive element in the uses and doctrine that the Church holds as to the dead. It has been as a blight to true teaching, and when we look at the egregious tombs and structures that fill them, one is led to believe that those who erect them are thoroughly imbued with paganism, if not in fact at least in spirit.

GEO. WISTAR KIRKE.

New York, Nov. 4, 1905.

[Other correspondents point out that there are Lych Gates at St. Timothy's, Roxboro', Philadelphia, and at the entrance to the burying ground connected with St. Stephen's College, Annandale, N. Y.—EDITOR L. C.]

THE INVOCATION BEFORE THE SERMON.

To the Editor of The Living Church:

TWO answers have been given in your columns, in reply to my query of the 21st ultimo, *in re* "The Invocation before the Sermon."

I hope the American Church will find in them warrant sufficient for its general adoption. To be able to call the Blessed Trinity to witness that we preachers are speaking "the truth, the whole truth, and nothing but the truth"—ah! that were "a consummation devoutly to be wished."

But to what conclusion would a layman come who should hear, say, in the morning, a sermon preached, in the name of the Triune God, by Edward Bouverie Pusey, Regius Professor of Hebrew and Canon of Christ Church, and another in the evening, at the same church, in the same Name, by John William Colenso, Bishop of Natal? Did Dr. Hampden announce that he was about to speak by divine authority when he delivered (1832) his famous Bampton lectures; and did Dr. Newman preach against his scholastic propositions in the same behalf? Does the use of this Invocation convert heterodoxy into orthodoxy? Does it alter one whit what we have already committed to paper?

The four Christian preachers of whose genuine inspiration there has never been any question, were content to let the truth speak for itself. And, somehow, this was the only *Advocatus Dei* back of the Church's immortal impromptu, viviparous, memoriter and manuscript preachers, nor was any other sought by the great expository, interlocutory, scholastic, controversial, and subjective preachers, of whom the world was not worthy.

I regret that gentlemen, writing in the interests of honesty and virility, were not able to give reasons for this Invocation that would have placed it beyond criticism and on an impregnable basis. If only the Church *could* adopt it and could *really* speak to men in the Name of the Ultimate Reality!

November 10, 1905. J. SANDERS REED.

[This discussion is now closed.—EDITOR L. C.]

RUSSO-AMERICAN ECCLESIASTICAL RELATIONS.

To the Editor of The Living Church:

I REGRET again to ask the courtesy of your columns so soon. But it is but justice to the Committee of the Diocese of Albany on Closer Relations with the Oriental Churches to say that the letter which appeared in your last issue and which may have seemed the only discordant note in the united voice of protest against the unhappy and extraordinary action of Bishop Tikhon, was written before such an event could be anticipated. Intended for an earlier issue of THE LIVING CHURCH, it was delayed in transmission by waiting for the approval of the Executive Committee. A similar cause of delay made too late a request to withhold it from print. It may hardly be necessary to add that our Committee is in full accord with our Bishops and yourself, that any further approaches of good fellowship to the Church of Russia are made impossible by the affront not alone to the whole American Episcopate but to the whole Anglican Communion. It is the more to be regretted, as never before seemed the prospects of cordial relations so bright nor the response to the appeal of Russia's first Prime Minister who had won the love and respect of this country, for American sympathy so complete; a sympathy that cannot but be affected by this violation of all laws which govern the Catholic Church.

It is but fair to add in this connection that the Armenians have from the first acted consistently with their readiness to be in practical full intercommunion with us. Like ourselves, they have suffered from a vacillating policy in the Russian Church, but as they themselves are not in full communion with the Orthodox Churches of the East, the kindly relations with them have little effect upon the general question of Reunion, and little seems possible until such time as the recent unhappy intrusion shall be repudiated.

CALBRAITH BOURN PERRY,
President of the Committee for Closer Relations with Oriental Churches.

OLD AGE AND THE MINISTRY.

To the Editor of The Living Church:

MAY I add a short postscript to the practical and interesting communication of a former parishioner and my friend, Judge Wm. M. Ramsey, of Oregon, on "Old Age and the Ministry" in a late number of your paper? In concluding that communication the judge says: "It is the worst sort of policy to treat a man of sixty as the owner treats his old broken-down horse that he turns out in the pasture to die." It is very rare, as my observation goes, that the owner of an old horse turns him out in a barren pasture without making other provision for him. Many are the instances, as I have seen, where such animals are bountifully provided with plenty of good food and a warm shelter.

The reverse of this bountiful provision is the rare and almost unknown exception. And we pity the man who treats even a faithful old animal in his enfeebled condition without thought and care for his comfort.

J. TAYLOR CHAMBERS.

THE ANTHEM AT EVENSONG.

To the Editor of The Living Church:

YOUR answer to L. G. B. touching the posture of the congregation during the singing of the anthem after the third collect, suggests the awkwardness of using an anthem or hymn at that place in the service. It has always troubled me, because it seemed to cause an unnecessary break, or interruption, in the portion of the service especially devoted to prayer; a distraction to the mind composed to devotions, especially when the congregation was expected to sit or stand during the singing.

To obviate this, and realizing that the hymns are to be regarded as prayers in their form and object, I introduced, in my own parish, the custom of having both the choir and the congregation remain kneeling during the singing of the hymn, which we use instead of an anthem.

The result has been so satisfactory that I have continued

the practice rather than eliminate altogether the singing at that point in the service. Yours sincerely,

Chambersburg, Va., Nov. 10, 1905. (Rev.) E. V. Collins.

THE SAD OCCURRENCE AT KENYON.

To the Editor of The Living Church:

HAVING given editorial notice to the recent sad occurrence at Kenyon College, you will no doubt be glad to make space for a statement of the facts which in the minds of the authorities of Kenyon absolve the Delta Kappa Epsilon fraternity from the grave charges that have been brought against them.

1. On the night of the 28th October, at nine o'clock, the candidates for initiation into the D. K. E. fraternity, among whom was Stuart Pierson, left the college dormitory, each one carrying a basket with fantastic contents to the solitary rendezvous appointed for him. Pierson, saying good-bye to his father, who as an alumnus of the chapter was present for the initiation, set out alone for the railway bridge, which at night is perhaps eight minutes' walk, his instructions being to await there the arrival of a committee from the fraternity. There is no evidence that he saw or met any one after leaving his father at nine o'clock. His watch, which was broken in the accident, stopped at 9:41.

2. Almost immediately upon the departure of the freshmen from the dormitory, the active members of the chapter, with their alumni, including Mr. Pierson, went in a body to the fraternity lodge, which is about a mile in an opposite direction from the railroad, stopping for a moment at a bakery on the way. At the lodge a meeting was held to make arrangements for the coming exercises. Committees were appointed to go to meet the several candidates for initiation, Mr. Pierson declining the invitation that was given him to go for his own son. The committees separated not earlier than 9:40 at a point a mile from the railway bridge. The committee appointed to meet young Pierson consisted of F. R. Tschan, the college organist, who was graduated with honor from Kenyon College in June and who is now a student in the theological seminary; A. E. York, '07, a mature fellow of tweny-three or four, whom Mr. Pierson had chosen as a suitable room-mate for his young son; and H. R. Browne, of Zanesville, a former member of the chapter, who is now a respected business man with a wife and family. I may add that the master of ceremonies was A. K. Taylor, '06, a son of the late lamented Bishop of Quincy, who, like the other men involved, has the universal respect and liking of the Kenyon faculty and students.

3. At 10:15, York reached my house, and the story that he then gasped out in his horror is identical with that told by every member of the committee and the chapter ever since. At the end of the bridge, between the rails, the committee had found the basket with its contents undisturbed. In the thought that Pierson must have gone to the other side of the bridge, they started across, only to stumble upon his body, crushed and mangled, perhaps sixty feet on the bridge. They heard the whistle of an approaching train and hastily carried the body off the bridge with considerable danger to themselves. At this point they heard the clock strike ten.

4. As soon as I could pull myself together, I called by telephone Dr. Workman, a local physician, and asked him to go to the bridge. On his arrival, he found Tschan and Browne standing by the body. He procured a lantern from the college pumping station, which is near by, and with the assistance of the engineer in charge of the station prepared the mangled body for removal. There were no traces of bandages or ropes on the bridge or the body.

5. I sent a messenger for Mr. Pierson, and myself broke the awful news to him. His first thought was naturally to get the boy home to his mother, but the next day being Sunday, there was no regular train that would reach Cincinnati until after dark. At his most earnest entreaty, I manged to secure a special train, which left Gambier about four, Sunday morning.

6. Stuart Pierson's body was prepared for burial at my house, and it is the concurrent testimony of Dr. Workman, the physician; H. C. Wright, the undertaker; E. B. Gorsuch, the engineer of the pumping station, and myself, all of whom were in the room most of the time during the preparation of the body for burial, that there were no marks of a suspicious character which would indicate that the boy had been tied.

7. On Sunday morning the coroner, who lives in another town, was summoned by the doctor, and at the time of his arrival I had assembled everyone who knew anything about the matter, but the coroner had little to say to anyone and did not even come to my house to take possession of the boy's clothing, which had been left in the room in which the body had lain. He expressed his annoyance that the blood had been washed from the track in the morning. This had been done on his own responsibility by Frank Dial, the village marshal, who wished to disappoint morbid curiosity.

8. Sunday night the coroner went to Cincinnati, and the next morning went to Mr. Pierson's house, accompanied by two detectives, but though given every facility for examination by Mr. Pierson, looked only at the ankles and wrists of the boy's body. Having myself seen every dreadful detail of the boy's injuries, I am prepared to assert that the wounds on the right wrist could be understood only in connection with the general condition of the whole body. The coroner, however, then gave out sensational reports, and the newspapers began to teem with false statements.

9. Among the falsehoods and perversions of the truth that have gained currency, I may mention the following, which, though they purport to emanate from the coroner and prosecutor, I am assured by those officials have some other origin.

First, the statement that it is the custom of the fraternity to tie initiates to the track, is utterly false. Barber, a Kenyon freshman, who is said to have given testimony that he was treated in this manner, denies the statement absolutely.

Second, the members of the D. K. E. fraternity did not, as alleged, make inquiry as to the schedule of trains.

Third, the bridge was not cleaned at the order of any group of students.

Fourth, the bloody cloth which was found, but not hidden, in a culvert a quarter of a mile from the bridge, was worn by a student who had the nosebleed. This man was with Pierson's father.

The boy's death is a mystery, for the point to which he was sent is not on the bridge, nor is it a dangerous place in appearance. The only possible explanation is that the boy, who had been up all the night before waiting for his father, who arrived on a belated train, fell asleep, and waking suddenly, in confusion got into the path of the oncoming train. His death is a crushing blow to his parents and a sorrow to all who knew him.

But with the boy it is well. No purer or more unblemished soul than Stuart Pierson's was ever summoned suddenly into the other life. Very sincerely yours,

William F. Peirce,
President of Kenyon College.

[We very gladly give place to this letter. One only observation we add. Those who must be convinced as to the facts, are not "the authorities of Kenyon," who, as President Peirce says, "absolve the Delta Kappa Epsilon fraternity from the grave charges," but the authorities of the state of Ohio, who alone have jurisdiction. It is for that reason that we expressed the hope and belief that every facility for the full investigation of the case would be put at the disposal of the civil authorities by the college authorities. This hope and belief we continue to hold, and we earnestly trust that the hypothesis of the President of Kenyon will be sustained by that full and impartial investigation which the legally constituted authorities of the state are bound to hold.—Editor L. C.]

I desire that thou shouldst consider with firm faith that I, thy most glorious God, who have created thee for eternal blessedness, am eternal, sovereign, omnipotent. I will that thou shouldst seriously meditate that in Me, thy God, dwell the most perfect knowledge and infinite wisdom; so that in My government of thee, the heavens, and the earth, and the entire universe, I cannot be deceived in any way, or misled by any error. Were it otherwise, I should neither be all wise, nor should I be God. Also consider attentively that, as I am thy God, so am I infinitely good, yea, love itself in My essence; that, therefore, I cannot will anything but that which is useful and salutary to thee and to all men; nor can I wish any evil to My creatures. Thus illuminated by the living light of faith, thou wilt perceive that I, thy God, have infinitely more knowledge, power, and will to advance thy happiness than thou hast. Therefore seek with all diligence to submit thyself totally to My will; so shalt thou abide in continual tranquility of spirit, and shalt have Me forever with thee.—*St. Catharine of Siena.*

Press this upon thy soul, for there is not such another charm for all its fears and disquiet; therefore repeat it still with David, sing this till it be stilled, and chide thy distrustful heart into believing: "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope in God, for I shall yet praise Him." Though I am all out of tune for the present, never a right thing in my soul, yet He will put forth His hand and redress all, and I *shall yet once again praise*, and therefore, even now, I will hope.—*Robert Leighton.*

GROUP TAKEN AT ATLANTA MISSIONARY CONFERENCE.

BACK ROW:—THE BISHOPS OF MISSISSIPPI, FLORIDA, AND ALABAMA.
FRONT ROW:—THE BISHOPS OF SOUTHERN FLORIDA, GEORGIA, AND SOUTH CAROLINA.
TAKEN AT ATLANTA MISSIONARY CONFERENCE.

DR. LLOYD ELECTED TO THE EPISCOPATE.

THE Diocese of Southern Virginia honored itself last week, in its Council at Lynchburg, by electing as its Bishop Coadjutor the Rev. Arthur S. Lloyd, D.D., General Secretary of the Board of Missions. Dr. Lloyd was chosen on the fourth ballot.

In addition to Dr. Lloyd, the names presented to the Council were those of the Rev. Messrs. Wm. M. Dame, D.D., C. Braxton Bryan, Beverly D. Tucker, D.D., Berryman Green, James W. Morris, W. H. Milton, John J. Lloyd, D.D., and John K. Mason, D.D. The jurisdiction delegated to the Coadjutor by the Bishop includes that portion of the diocese lying west of and including the counties of Augusta, Rockbridge, Botetourt, Franklin, and Henry, with supervision of colored churches of Mecklenburg, Lunenburg, and Nottaway counties. It is provided that the Coadjutor shall live no farther east than Lynchburg. Roanoke, Wytheville, or Lynchburg will be selected for his residence. His salary was fixed at $3,000 with rent of residence and travelling expenses.

Dr. Lloyd is too well known to the Church to require specific introduction. He is a Virginian by birth, and has never severed his canonical connection with the Diocese of Southern Virginia. He was graduated at the Theological Seminary of Virginia, and was ordained deacon in 1880 and priest in 1881, both by the late Bishop Whittle. After serving five years in the missionary field of Virginia, he became rector of St. Luke's Church, Norfolk, and retired from that position after a few years in order to accept his present post in the Domestic and Foreign Missionary Society. As General Secretary, he has come in contact with Churchmen in every section of the country, and is universally respected and beloved, while his services in the cause of missions are exceeded by those of no other clergyman in the country. Dr. Lloyd has twice declined elections to the episcopate, in the dioceses of Mississippi and Kentucky.

1 2 3

1. Captain W. N. Hawks, Chairman Atlanta Committee on Conference.
2. Rev. A. S. Lloyd, D.D., General Secretary, Bishop Coadjutor-elect of Southern Virginia.
3. Rev. James G. Glass, Sec'y Fourth Missionary Department.

TAKEN AT ATLANTA MISSIONARY CONFERENCE.

THE PROMISED RESTORATION.

Jeremiah xxiii. 5-8.

Ere the cycle she completeth
Of another year of grace,
Holy Church again repeateth
Promise sure, that Jacob's race
In their own fair land shall dwell,
And of God's salvation tell.

Judah, as of old predicted,
Shall be saved by Christ his King;
Israel, no more afflicted
Safe shall dwell beneath His wing,
And in Zion Him confess,
Christ, the Lord our Righteousness.

Christ, the Lord, the world's Salvation,
Reigning from the Tree of Shame,
Now, rejected by the nation
Of whose Royal house He came;
But her Glory in the day
She shall own His rightful sway.

Is not God their land preparing,
For His people's home again?
Hill and dale, that still are sharing
Early rain and latter rain,
As in ages long ago,
Shall with milk and honey flow.

Every Advent brings us nearer
To the bright and blessed time
When, his vision waxing clearer,
To behold the truth sublime,
Israel his King shall own,
Jesus, Heir of David's throne.

God, as months and years are flying,
Orders all as He hath willed;
Signs are round us multiplying
Of His Holy Word fulfilled;
God will Israel restore;
Israel will Christ adore.

But the years of time are fleeting;
Not for aye may Zion last;
Christ will come, His work completing,
Sin and death for ever past,
And His glory be revealed,
In the hosts by angels sealed.

In the new celestial Zion,
Jews and Gentiles, cleansed from stain,
Then shall tell how Judah's Lion
Couched, and rose in might to reign,
There, for ever, all shall bless
Christ, the Lord our Righteousness.

Mary Ann Thomson.

"IS IT I?"

Down the centuries rings the echo
Of that sad, bewildered cry,
Pleading with its old insistence,
Still beseeching, "Is it I?"

Like a sudden note of warning
From an enemy unfought,
Breaking through the soul's complacence
As a challenge comes the thought.

"Is it I?" Oh, solemn question!
Let the heart of man decide,
Shall we only know the traitor,
When the Christ is crucified?

Felix Connop.

O most high, almighty, good Lord God, to Thee belong praise, glory, honor, and all blessing.

Praised be my Lord God with all His creatures, and specially our brother the sun, who brings us the day; fair is he and shines with a very great splendor; O Lord, he signifies to us Thee. Praised be my Lord for our sister the moon, and for the stars, the which He has set clear and lovely in heaven.

Praised be my Lord for our sister water, who is very serviceable unto us, and humble and precious and clean. Praised be Thou, my Lord, for our brother fire; he is bright and pleasant and very mighty and strong. Praised be my Lord for our mother the earth, who doth sustain us and keep us, and bringeth forth divers fruits and flowers of many colors, and grass.

Praised be my Lord for all those who pardon one another for His love's sake, and who endure weakness and tribulation. Praised be Thou, my Lord, for our sister, the death of the body, from which no man escapeth.

Praise ye and bless ye the Lord, and give thanks unto Him and serve Him with great humility.—*St. Francis of Assisi.*

To know Christ is the way to grow in holiness. Christianity is not a religion of rules. It is the religion of the divine example. Try to follow the blessed steps of the most holy life. Take His advice. Ask yourself, in the moment of perplexity or temptation, what would He do if He were here? Nothing else will so surely lead us into the way of holy living.—*George Hodges.*

Do we not sometimes feel, in trial or perplexity, that others might help us if they would only stop and listen? But they will not, and in their constant hurry we know it is little use to speak. Let us note the lesson for ourselves, and give what we ask—leisure to hear, attentive, concentrated, not divided—calm, patient consideration. It may be our busy work, as we think, for the Master, which so overcrowds our lives that we have not time for this "standing still." Sad eyes meet ours, but we cannot stay to read their story. Some look to us for help in battles which we fought long ago, but we cannot turn aside to see how it fares with them in the strife, or to whisper the secret of victory. But He would have said, even though some plans of our own for His service were put aside, "Ye have done it unto Me."— *H. Bowman.*

Literary

Religious.

The Criticism of the Fourth Gospel. Eight Lectures on the Morse Foundation, Delivered in the Union Seminary, New York, in October and November, 1904. By William Sanday, D.D., LL.D., Litt.D., Lady Margaret Professor, etc., Oxford. New York: Chas. Scribner's Sons.

Dr. Sanday has an enviable reputation. Known as a "broad" Churchman, he combines what is good in that type of Churchmanship with a sanity and appreciation of Catholic antiquity which is exceedingly rare among his confreres. His scholarship is splendid; and his sincerity in committing himself to truth, wherever it may lead him, is above suspicion.

As might be expected, these lectures constitute an exceedingly valuable contribution to the subject with which they deal, and ought to accomplish much in clearing the air. It is to this last purpose that he devotes himself to a considerable extent, endeavoring to recall critics and students to more sane principles and methods than those which have recently been exploited. In this lies the peculiar value of the book. We ought to add that, along with a secure scholarship, there is exhibited a charming modesty and abundant kindliness. May Dr. Sanday's tribe increase!

Beginning with a "Survey of Recent Literature," he tells us that he was moved to undertake this line of lecturing in view of the rapid appearance of three works of an extreme negative type, denying not only the Apostolic authorship of the fourth Gospel but also the relation of the author to St. John. He notes that defenders of the traditional view have maintained their ground, however, and that since he began preparing these lectures two very important works in defense of Joannine authorship have appeared in English. One is especially noteworthy because of its thoroughness and as coming from a Unitarian writer—Dr. Drummond's *Character and Authorship of the Fourth Gospel.* The other work—Dr. Stanton's *The Gospels as Historical Documents*, Part I.—includes a wider subject of treatment, but deals with the external evidence of the early use of the fourth Gospel.

In Lecture II., Dr. Sanday points out the defects of Continental methods of criticism. Incidentally he gives an interesting characterization of the Continental, English, and American types respectively. He points out that the German critics are victims to their own scholastic thoroughness, in that they estimate the peculiarities of ancient literature from an academic standpoint—a standpoint not occupied by the New Testament writers.

He proceeds to point out, among other things, the failure to take account of the smallness of the volume of early Christian literature and, therefore, the precarious value of arguments from silence. To suppose that St. Irenæus, for instance, had no other means of information about the Gospel of St. John than what we find indicated expressly in patristic sources is *naive* and fruitful in error. He concludes this lecture with a brief resumè of the earlier views of the authorship of the fourth Gospel which has come down to us.

In the third lecture it is shown that the fourth Gospel is put forward as the work of an eye-witness, both directly and indirectly; and that the writer implies throughout an identity of the author with the disciple whom Jesus loved. Admitting the possibility that this disciple may have been a youth who was admitted within the apostolic circle without being given the rank of apostle—*i.e.*, not St. John the Divine—he gives considerations which seem to identify him with that apostle. In view of the recently discovered Boor Fragment of Papias, which mentions an early martyrdom of the apostle, he leaves the question open provisionally.

In the fourth and fifth lectures he deals with the internal peculiarities, and the narrative of the Gospel, with a view to showing that the author "really lived through the events that he describes," and in order to meet the chief objections drawn from a consideration of the narrative.

Next he discusses "the Logos Doctrine, and Its Influence on the Gospel." He is unwilling to admit that the sacred writer is *directly* indebted to Philo, giving reasons for tracing the genesis of his teaching to the Old Testament—as irradiated by the teaching and person of Christ. But the term *Logos* had assumed the importance which it had when St. John took it up, partly at least, through the philosophizing of Philo.

In the seventeenth lecture he punctures such criticisms as are based on the supposition that the Gospel was designed to be a biography. St. John wrote with a purpose—to set forth a Christology which was the ripe fruit of long meditation upon Him whose hands the writer had handled, of the Word of Life. Such a purpose, expressly avowed, was legitimate; and it accounts for and justifies the gaps in the narrative as well as the failure to draw a sharp line of distinction between the precise words of Christ and the version of them which was the outcome partly of long subjective emphasis and partly of the particular purpose of the Gospel. The freedom exercised by St. John is not equivalent to misrepresentation. Rather it is the result of an inevitable mingling of the work of a reporter with that of an interpreter—one who had entered into the spirit of his Master, and who had special errors of his own time to meet.

In the last lecture a summary of evidence both internal and external is given, and some related problems are discussed. An admirable summing up of the principles of sound criticism appears in an Epilogue.

The book is indispensable to the student of Joannine criticism, and will prove to be both interesting and profitable to intelligent readers generally. It is admirably printed. There is an Index.

FRANCIS J. HALL.

Man and the Incarnation; or, Man's Place in the Universe as Determined by His Relations to the Incarnate Son. By Samuel J. Andrews. New York and London: G. P. Putnam's Sons.

This work is a commendable effort, so far as it goes, to restore and strengthen faith in the Incarnation and apply it to modern thought. The author briefly summarizes the influences that undermine faith in the Incarnation under two heads: First, the attacks upon Holy Scripture, and second, Natural Science with its revelation of the immensity of the Universe.

Under the first heading we quite agree with the author that "The Church can no more be governed by a printed book than can the state." But he is not at all clear on the subject of the Church. He seems to miss the idea of the Church's authority, though he suggests it as follows: "They believe that the Holy Spirit will speak to them through the silent letter, not through the living voice." But he soon makes it evident that it is only an indefinite Christ. The right of private judgment is transferred from Scripture to the hidden Christ as an influence.

The first chapter has for its subject "Christianity; what it is." By which the author understands the doctrines of the Trinity and the Incarnation. But of Christianity as a system and living organism built upon the Incarnation he is either ignorant or ignores it.

The mediatorship of Jesus Christ is treated as "God's Manifestation of Himself through the Son." But he misses entirely the supreme purpose of "taking the manhood into God." That "God in His essential glory is as invisible to us in Heaven as on earth" is an assertion that we are hardly prepared to prove, and certainly the author does not. That Jesus Christ is the one and only Mediator between God and man is of the essence of Christian doctrine, but when our Lord said that "no man cometh to the Father but by Me," He did not say No man cometh to the Father. The author attempts to stand so straight in his defense of Christ's mediatorship that he falls backward and makes the mediatorship of Christ only a revelation of the Son, which confuses both the doctrine of the Trinity and the purpose of the Incarnation.

In his chapter on the Angels he makes the statement that "Angels may be said to have the same mental and moral constitution as men, and like them are made in the *Image of God.*" He does not tell us upon what authority he makes this statement, but seems to be led into it by the indefinite article used in the King James Version but not found in the original of the text "God is *a spirit*," which would of course read, "God is spirit."

"The holy lives of many who lived under the Law" is hardly a proof that they "did receive spiritual grace through the ordinances appointed." The Christian Church teaches that theirs was prevenient grace. Of the Sacraments as the extension of the Incarnation and the means of an abiding Grace the author seems to have no conception. Christ is only an absent King and His Kingdom has not yet begun.

In his summary the author makes some rash statements, as "The Bible knows of but these two types of creature-being, now existing, angels and men. With their creation, creature history began"; and again: "The communication of the supernatural life is extended to other worlds and their inhabitants."

The dedication of this book sufficiently indicates its purpose: "This book is dedicated to those Christians, few or many, who trust in the Incarnate Son of God as their Saviour, but who are troubled and fearful as they see the Anti-Christian movements and tendencies around them—in hope that their faith in Him as the Living One and Lord over all, may be strengthened, and they be encouraged to wait patiently till He shall manifest Himself in the power and glory of His Kingdom." And its effort to resist a destructive criticism and false philosophy is to be commended.

B. T. R.

A Young Man's Religion and his Father's Faith. By N. McGee Waters. New York: Thomas Y. Crowell & Co.

In this volume the author endeavors to show how different the young man's conception of religion and duty is from that of his father. With his college education and wider knowledge, the young man has gotten far away from his father's conservative ideas. With this idea in mind he treats of Religion from the so-called liberal point of view. It is higher criticism practically applied. "According to the new thinking the Church is a school, religion is culture, and salvation development." While there are good things in this volume, and much fine writing, the reverent mind is frequently shocked by the author's way of putting things; *e.g.*, when speaking of our Saviour's answer to St. Peter's confession, the author says: "He burst out, 'That's it, Simon, spiritual knowledge is the thing," etc.

Miscellaneous.

The Promise of Life. By Herbert Myrick. New York: Orange Judd Co.

This is a lecture delivered before the New York Churchman's Association. In it the author touches upon many matters from a scientific point of view, which, while interesting, are of little practical value in our every-day life.

Collected Sonnets of Lloyd Mifflin. London: Henry Frowde. Price, $2.60 net.

A large and beautiful volume, containing 350 sonnets, with a photogravure portrait of the author. Some years ago we came across a little book called *Echoes from Greek Idyls.* The fine quality of the poetical construction; the clear, strong English, and the notes of genuine human interest read into the old stories by Mr. Mifflin, attracted one immediately. The present volume contains "The Echoes," and many other sonnets that will greatly please lovers of poetry. All the sonnets, however, are not written in strictly sonnet form and measure. One or two phrases are, perhaps, used too often, and a single syllable is made sometimes to do duty for two; but these are very slight defects among so many excellences.

Fisherman's Luck. By Henry Van Dyke. New York: Charles Scribner's Sons. Price, $1.50.

This is the thirteenth edition of this wholly charming book, which was first published in 1899. Fisherman's Luck, as considered by Dr. Van Dyke, is not all just about fish, though he uses a fish-line to tie together in a most delightful way such things as, "Talkability," "Wild Strawberries," "Lovers and Landscape," "A Norwegian Honeymoon," "Who Owns the Mountains?" and "The Open Fire." One secret of the attractiveness of Dr. Van Dyke's writings is that he thoroughly believes in the goodness of God everywhere in this present world.

The Question of Our Speech. The Lesson of Balzac. Two lectures by Henry James. Boston: Houghton, Mifflin & Co., 1905. 116 pages. Price, $1.00 net.

The first of these delightful and suggestive essays was delivered as an address to the graduating class at Bryn Mawr College last June. It is a plea for greater care and nicety in enunciation and tone, for more careful habits of vocal utterance. It should be read and pondered by everyone who would avoid the vulgarisms which so commonly disfigure our speech.

The second lecture is a discussion of the nature and function of fiction by one of the great masters of the art, and an appreciation of Balzac.

The volume, like all that Mr. James has written, is one of great literary interest and charm.

Vital Questions. By Henry Dwight Chapin, M.D. New York: Thomas Y. Crowell & Co. 200 pages. Price, $1.00 net.

In this volume the author, a physician of ability and reputation, discusses some of the vital questions of society and the individual. Inequality, Poverty, the Child, Health, Education, Success, Happiness, Religion, Death, are the subjects chosen.

The author's training and experience as a physician enables him to discuss physiological and sociological questions with singular directness and good sense. His remarks on Christian Science in the chapter on Health, are especially to be commended.

Something more than scientific knowledge and experience, however, is required in the discussion of religion, and few Churchmen will agree with Dr. Chapin in his definition of faith or in his identification of religion and philanthropy.

THE ISLAND of St. Helena and its use as a place of detention and exile for notable State prisoners, will be exhaustively treated in a new book to be published by Thomas Whittaker, at an early date, entitled *St. Helena, the Historic Island,* by E. L. Jackson. It will be profusely illustrated and suitable for holiday trade.

THOMAS WHITTAKER has just printed in leaflet form, for the use of gatherings of young people, the *Litany of Youth,* by the Rev. John Wright, D.D., written for the Junior Brotherhood of St. Andrew.

THE TOPIC to be taken up for Sunday School instruction by the Joint Diocesan Committee this coming Advent, is "The Gracious Words of Our Lord." Lessons on this topic, properly graded for all departments of Sunday School work, edited by the Rev. George W. Shinn, D.D., have been published by Mr. Whittaker. This is the same series of lessons that is printed weekly in *The Young Churchman,* with Helps for Teachers in THE LIVING CHURCH. From Advent, the Kindergarten lessons in *The Shepherd's Arms* will conform to the same series. It is estimated that nearly 400,000 of our scholars are studying this uniform system.

WHATEVER God tells us to do, He also helps us to do.—*Dora Greenwell.*

ST. EDMUND, KING AND MARTYR.

NOVEMBER 20TH.

WRITTEN FOR ST. EDMUND'S CHURCH, MILWAUKEE.

O Jesu, King of martyrs,
Who for our sins didst die,
Hear Thou the praise we offer
Before Thy throne on high;
For Thou art our Redeemer,
The Crown of all Thy saints,
The Light that never fadeth,
The Strength that never faints.

For all the might and courage,
For all the grace divine
Shown forth in blessed Edmund
Who gave his life for Thine,
Our love and thanks we render
On this his festal day;
O Saviour ever-glorious,
Accept our grateful lay.

He bravely bore the tortures
Inflicted by his foes,
And o'er them all in triumph
His patient spirit rose;
He left an earthly kingdom
A heavenly crown to gain,
With Thee, the King of glory,
For evermore to reign.

In that celestial country
Where joys eternal flow,
His spirit resteth ever
Secure from every foe;
Now may he pray, dear Saviour,
That we may faithful be
And after this life's conflict
Receive a crown from Thee.

To Thee, O mighty Monarch,
Be ceaseless songs addressed,
Who reignest with the Father
And with the Spirit blest;
Grant us with Thy redeemed ones
Upon the eternal shore,
To yield Thee highest homage
And praise for evermore.

WILLIAM EDGAR ENMAN.

ENDOWMENT OF TRINITY CHURCH, NEW YORK.

THE following letter from the Bishop of Tennessee, published in the Memphis *News-Scimitar,* is well worthy of repulication:

TRINITY CHURCH, NEW YORK—A CORRECTION.

On September 12, 1905, the following editorial appeared in the Memphis *News-Scimitar,* viz.:

"And now comes the Stone Mountain (Ga.) Association of Baptists pronouncing against any of its members renting property to anyone to be used for selling liquor. If Trinity Church, New York, would adopt a similar resolution much of its $90,000,000 of real estate would be vacant."

It struck me that the sting of this editorial was in its tail, and that it implied that the great religious organization, known as Trinity Church, New York, was being largely supported by rentals derived from the sale of intoxicating liquor. I have seen such pleasant stabs at old Trinity before, and it occurred to me as worth while for once to investigate the matter and learn the truth. Here are some of the interesting results of my inquiries, viz.:

Fifteen million dollars, and not ninety million, is the value of the property from which Trinity Church corporation derives its income. More than thirty years ago a clause was inserted in every lease and rental contract of property belonging to the corporation, providing that if liquor of any kind were sold on the premises, or it were used for any disreputable purpose, the lease was *de facto* forfeited. In cases where in past years liquor was sold and disreputable people occupied the houses, the property had gotten out of the control of the Trinity corporation by long lease and was sub-let to wrong tenants. There is not a private property in the world more carefully managed in the interest of good morals than that of Trinity Church, and the very names of the eminent Christian men who compose the corporation are a sufficient guarantee of this to the fair-minded citizen. It is a common saying among the tenants in New York, that "Trinity is a good landlord."

Trinity does good with its money. Its staff of clergy numbers twenty-five. There are fifty teachers in its schools. It supports nine churches in New York City and helps eight others. It entirely supports one hospital for the sick poor and contributes to three others and maintains many free schools and other charities. Last year it spent $67,865.89 for these charities alone, besides giving away $30,713.62 to objects outside the parish.

The twenty-two laymen who constitute the vestry, having control of all its financial affairs, are men of the highest integrity and busi-

ness standing and deserve the cordial indorsement of all Christian men for their wise and unselfish administration of the greatest religious and charitable foundation in this country.

THOMAS F. GAILOR.

ALONE WITH GOD.

STRAY THOUGHTS FOR DEVOTIONAL HOURS.

BY THE REV. WM. WILBERFORCE NEWTON, D.D.

SUSTAINING GRACE.

WHEN we think of Divine Grace coming to our help in the struggle of life, we too often think of it as a mere figure of speech.

But the grace of God is as real a power as the force of electricity or the motor power of Tesla's vibratory theory of the universe.

It is around us and about us as are electricity and the pulsations of motion. What we ought to do with it, is that which we do with the twin forces of nature. We must eliminate it from the mass of divine truth about us and liberate it or set it free in our lives.

In this way the grace of God shows itself in our transformed characters, and lays up for us a storage battery of power in our nature.

There is a wonderfully strong collocation of divine and helpful truths in the phraseology of the collect for the Fourth Sunday in Advent. The spirit of prayer in these words seems so strong; the fact of divine help seems so reassuring; and the lamed and struggling nature of man reveals itself so plaintively that we cannot fail to be impressed with the strength and unction of the petition:

"O Lord, raise up, we pray Thee, Thy power and come among us, and with great might succour us, that whereas through our sins and wickedness we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us through the satisfaction of Thy Son our Lord."

DEAD SURROUNDINGS.

I watched a very busy bee not long ago in a garden. It had strayed a long way from its hive and was working most strenuously to gather honey. But alas! it was trying to gather sweets from gaudy flowers which were, in essence, weeds, and had no hidden fragrance or beauty. Poor thing! It went from flower to flower in despair, and at last flew away altogether, humming very audibly as it went, its note of disappointment and discontent.

And I thought how like ourselves was this poor, perplexed insect. It seems so like this astonished bee to realize our spiritual powers and yet to discover that there are around us dead conditions, dead intelligences, and dead faculties, and that we are like the busy little worker who would gather honey but has to live upon mere showy weeds.

To be "free among the dead," requires the constant exercise of spiritual power. There are ruins about us at every turn, and, like Browning's exquisite poem, we may find beautiful specimens of human love even among the ruins. But ruins are interesting principally to the tourist, and whatever else the Christian may be in the pilgrim journey of the soul, he is not a tourist.

CONTACT WITH THE DIVINE.

"As we toil amid the wreckage of humanity," writes Canon Newbolt, "we must keep in touch with the divine life of God."

There is danger in much Christian work that the worker himself may be swept away by the floods which are destroying others.

I watched a diver, some time ago, going down to a submerged wreck to gather the sunken treasures there. He looked like a strange and supernatural being with insect eyes and armored head. I thought of the mysterious world he saw at the bottom of the sea, of the wrecks and bones and buried things strewn along his perilous path. Yet that strange submarine world he is able to behold only by the connecting tube which binds him to the upper world of light and air and freedom.

He is only safe so long as he is in living touch with the higher world of atmosphere. And then that verse of the 144th psalm came into my mind as the spiritual interpretation of our common human experience in mingling much with sin and sinners:

"Send Thine hand from above and deliver me out of great waters from the hand of strange children whose mouth speaketh vanity and their right hand is a right hand of falsehood."

The Family Fireside

THE FIRE ON THE HEARTH.

Shrivelled flowers and foliage sere
Mark the waning of the year;
And where summer beauties linger,
Bleak November's fiery finger
With a touch the landscape burns,—
Green to gold and crimson turns.

Come within; make fast the doors.
How the lonely night wind roars!
Gloomy is the realm sidereal;
Clouds like battleships aerial,
Threatening, thunderous, issue forth
From their harbor in the North.

But we heed not storm and night,
By the hearthstone's leaping light;
Gathered here beside the ingle,
We are safe, though slate and shingle
Quiver, while the autumn blast
Rages round us fierce and fast.

Branches bare may writhe and swing;
Merrier shall our carols ring;
Frost and wind may wage their battle
Till the very curb stones rattle;
By the hearthstone, bright and warm,
We will fear not night and storm.

Gathered round the cheerful fire,
Pile the wood up high and higher!
As the flames leap, brighter, clearer,
Home grows dearer, Heaven seems nearer;
Though the storm may rage outside,
Here within sweet peace shall bide.

Now the fitful firelight fades
And the bell warns little maids
That they must not here be staying,
Curfew rings! There's no delaying!
Angels guard you while you sleep,
Watch and ward around you keep.

C. W. LEFFINGWELL.

SALARIED WOMEN WHOM I HAVE KNOWN.—II.

BY DOROTHY SHEPHERD.

I MET her in the hotel—a dear little lady, upon whose tranquil head, the halo of glory had begun. In the sun-parlor she had erected a tiny "store," and over this she presided with quiet dignity. Her wares were many and various: Russian towellings and laces of special importance, burnt wood articles, embroideries of beauty, leather drinking-cups, tiny apple-shaped tape measures—and even a display of silverware from a smith of established reputation.

I made a small purchase, and while she wrapped it, her slender hands deft and pretty, she told me a little of her "story." And it was worth hearing, I thought, so I write it for others' inspiration and aid:

"My father was a minister," she said. "And he would have had me teach, or prepare for some profession. But my mother pleaded against it. 'Our only child!' she expostulated. 'Let her have her freedom and a good time!'"

So life spans on in the good time, which was indeed good, and yields happy memories to this day. But there came a time after the mother's death, when the father's health failed, and he was reluctantly obliged to give up his work. And his savings were not sufficient for the maintenance of the quiet home they owned. So the daughter was confronted with that grim question, which so often terrorizes unqualified and penniless women, "What can I do to earn money?"

Penniless, however, they were not. But the tiny income must speedily be supplemented, if they were to keep their home, and enjoy butter upon their daily bread.

"This idea came to me like a flash," she said; "the idea of a movable store, which should be, in a measure, a Woman's Exchange, and for my supervision and presiding, would yield a comfortable commission for profit. I began the actual working of the idea in my little parlor at home. I displayed my goods upon two ancestral, polished mahogany tables, and had the

immediate pleasure of having my friends rally around me at my initial effort, and of seeing them depart with well-filled hands. Of course, I had to 'put my pride in my pocket.' But having achieved that, a fat purse soon was also put in to cap the climax. It was not hard work—and it was a novelty. Nobody, to this day, calls my parlor a store—yet it is really that after all, and day by day, all through the winter, I am prepared to sell my merchandise.

"There came a day one summer, after my father's death when I had twenty dollars I could afford to speculate with. So I took my first business trip, to a neighboring fashionable resort, and there in the hotel, through the kind influence of a friend at court, I upreared my store, as you see it here," she added, with a comprehensive glance of real pride. "At first after the venture was really decided, my courage failed. Three times I felt that I just could not go on; but I finally *did*, and the result in one day, was a profit of one hundred dollars! Since that time I have never hesitated, for here are the rich harvests."

"What kind of things do I find sell the most quickly?"—she repeated my question. "Oh, decidedly, the smaller articles—those which range in price from 25 cents to $2.00. I really make more profit from these things than from those of higher price, for I can sell so many more of them. Any new idea takes well. A topsy-turvey doll, or a unique and useful holiday gift—these things go like 'hot cakes.' But I don't actually manufacture *any* of the things myself, I only make *commissions*," she added, with a smile. "And let me whisper that the hardest work I have is the book-keeping! It must be very accurate and exact, for most of my stock I have not bought outright, but hold merely as sales-agent. Then, of course, I must carry an insurance against fire. That is absolutely necessary. So my apparent fair is somewhat diminished by this imperative expense. But in the five years I have given to the work, I have earned enough to maintain the home, keep one servant, and enjoy the changes of scene and climate which are incidental to my summer travels."

And that makes this novel profession quite worth while, don't you think so?

A DREAM FOR OLD PEOPLE.

By Julia A. Robinson.

LAST night, or rather in the early morning of to-day, I awoke, weeping happily, out of the sweetest dream of my life, and my heart learned then to know what it is to ache for joy.

It seemed I had a friend, such a generous, even lavish friend, whose mind was busied in selecting gifts for me. It was this gift, it was that gift; always his hands full of good things for me, the most beautiful and acceptable that could be imagined. I grew rich in gifts, I lacked nothing; and what was more, these wonderful presents had a power not always possessed by gifts even when most expensive, that is, they actually made me happy, light of heart, hour by hour, with a secure feeling of being well cared for.

I took all these gifts without the least hesitancy or shadow of embarrassment, and appropriated them to my use, comfort or pleasure, not even studying if in any way I might thank my friend except by such thanks as lay in my happy face and eager hands outstretched for them. It seemed not to occur to me but that my thankful heart lay open for my friend to read.

Dreams, as we all know, have a way of covering vast stretches of time, and numberless activities, in the space of a few seconds, and so my dream went on and on, always my lavish friend, with hands full for me, and always my happy heart and overflowing life.

It appeared that I had a sister, a twin sister, whom I loved like my own self, and I could not rest for the desire I felt that she should meet this wonderful friend, grow dear to him, and come to share in his gifts.

At last it was arranged that they should see each other, and I led her up to greet him where he stood quietly awaiting, king-like, our approach. She was very near to him, when, overcome by awe, she suddenly buried her face in her hands and sank upon her knees at his feet. With a tender gesture, sweeter than all his gifts, he stooped and lifted her face to a level with his, smiled upon her—and there my dream ended. My twin sister was only my own self, and I had at last thought to thank the Giver for His gifts. I awoke in a flood of happy tears and heard my own voice repeating aloud in the quiet night the lines of the hymn:

"Yet in my dreams I'd be
Nearer, my God, to Thee."

"Oh!" I sobbed, "what can I render to my God for all His goodness to me? I am an old woman, and my empty life lies behind me. I have done nothing, and now there is nothing that I can do."

And the Voice of my lavish Friend said:

"Yes, you can do as you did in your dream: you can take the gifts of God, His bountiful gifts, and you can thank Him by being a happy old woman in His world."

SHRUNKEN CALENDARS.

IT is an old story, that of the Sibyl who, when her offer to sell certain volumes was refused, went away and burnt half of them, and then returned and demanded for the remaining volumes the same sum she had asked at first.

We should value our calendars in the same fashion. In the latter months of the year they have a wofully shrunken appearance, as compared with their January plumpness, but they are not, on this account, to be despised or neglected. In mathematics a part may not be equal to the whole, but when we think of how much has sometimes been accomplished in a day of energetic effort, as compared with a decade of inactivity, we can scarcely regard time as a mathematical quantity. "The thirty-first of December always finds me just where I was on the same day of the previous year, except that I am twelve months older!" sighed the man who had given up. This despair arose from his never having learned to mend broken resolutions that had been new and good on the first day of the year, and it is to be feared that most of us do not choose to remember that such mending may be kept up, no matter how many leaves may have been torn from the calendar. New Year's Day need not be regarded as the only time for making a good beginning. Our Jewish friends have it that this planet of ours came into existence as far along in the year of the universe as the month of *Tisri*, or September, and when one's attention is called to the opening of the school houses, and the fresh impetus that business takes on in this month, it seems really more like the beginning of a new period of time than does the month in which all nature outside of the tropics, is lying fast asleep. Though there are then only four leaves left on our calendar, and eight-month-old resolutions are not so constantly borne in mind as when they were babies, it would be a very good time to re-resolve. There are many things which, when once broken, may be regarded as done for, but we all know that resolutions are not of these. A thousand times since these old calendars were new we have chosen to forget our New Year determination to fight against the dozen or more sins that so easily beset us, yet it is the part of wisdom to renew these promises to our better selves.

When the calendar has dwindled down to one leaf, looking so pathetic in its loneliness that we are half inclined to tear it off and let it go the way of its predecessors, there comes another new year, that of the Church. Surely when one attends the first service of the day on Advent Sunday, the time is at hand for a fresh declaration of war against evil in every form, whether it may be called a sin or only a failing. We may have suffered many defeats in the months that have slipped away since January's snows and brisk winds seemed to put new life in our veins, but it is only the coward who deserts his banner after the lost battle.

We are too much inclined to take time by the year instead of the day or the hour, and if the year has been spoiled, as we think by our blunders and weaknesses and failures in its early months—well there is nothing for it but to wait until the following January and begin another year with good resolves.

It seems odd that we cannot be made to realize our limitations. We may say that years are short, but in reality where we humans are concerned, they are usually too long to be covered by our puny resolves, and so such resolves should be renewed as often as we pray for daily bread.

WE TOO, in our own way, have often a quiet impression that we are keeping all the commandments sufficiently, and inheriting the eternal life. One day a tremendous duty opens before us, and we are aghast at its hardness. What shall we do? What shall we answer? Is Christ deserving of everything from us, or only of part? It is a tremendous test which all cannot stand.—*Anthony W. Thorold.*

Church Kalendar.

Nov. 5—Twentieth Sunday after Trinity.
" 12—Twenty-first Sunday after Trinity.
" 19—Twenty-Second Sunday after Trinity.
" 26—Sunday next before Advent.

KALENDAR OF COMING EVENTS.

Nov. 21—Conv., Albany, Milwaukee.
" 21-23—Eighth Dept., Dallas, Tex.
Dec. 5—Synod, Springfield.

Personal Mention.

THE Rev. CHAUNCEY H. BLODGETT, rector of St. John's Church, Fall River, Mass., has received a call to the rectorship of Grace Church, Lockport, N. Y.

THE resignation of the Rev. CHARLES A. BROWN, rector of the Church of the Redeemer, St. Louis, has been accepted by the vestry.

THE Rev. JOHN BEEAN of Macomb, Miss., has received a call to St. John's Church, Birmingham, Ala.

THE Rev. W. G. BLOSSOM of Evanston, Ill., has accepted a call to St. Luke's Church, Racine, Wis.

THE address of the Rev. C. A. CUMMINGS is changed from Belvidere to 679 Fullerton Ave., Chicago, Ill.

THE Rev. J. U. GRAF has resigned charge of St. John's Church, Uniontown, Ky., owing to a severe attack of asthma, and has gone to Hot Springs, Ark.

THE Rev. S. S. HEPBURN has resigned the rectorship of St. James' Church, Ashland, Va.

THE address of the Rev. WILLIAM WHITE HANCE is St. Paul's Rectory, Tompkinsville, N. Y.

THE address of the Rev. H. ST. C. HATHAWAY is changed from Brooklyn, N. Y., to 1622 Summer St., Philadelphia, Pa.

THE Rev. W. H. HAUPT has resigned St. Paul's Church, Clinton, and accepted a call to Trinity Church, Independence, Mo. Residence: 109 Rubey St. The Rev. E. P. Chittenden has been appointed to take charge of St. Paul's mission, Clinton, in connection with the Military Academy.

THE address of the Rev. K. G. HEYNE for the winter will be 1609 Midland Ave., Syracuse, N. Y.

THE address of the Rev. H. T. HIESTER is changed from Ottawa, Ill., to 117 First St., N., Guthrie, Oklahoma.

THE address of the Rev. WILLIS B. HOLCOMBE is changed from New Bedford to Plymouth, Mass., where he is rector of Christ Church.

THE Rev. HENRY B. JEFFERSON has been appointed missionary at Madison, Ga.

THE address of the Rev. WM. M. JEFFERIS, D.D., until further notice will be The Royal Hawaiian Hotel, Honolulu, H. I.

THE address of the Rev. Dr. J. FRANKLIN LONG is changed from Vincentown, N. J., to 2255 South Park Ave., Chicago, Ill.

THE Rev. B. WELLINGTON PAXTON is rector of St. Philip's parish, Newark, N. J. Address: 383 Mulberry St.

THE Rev. JOSEPH R. PECKHAM, curate of St. John's Church, has been appointed rector of Calvary Church, Bridgeport, Conn.

THE address of the Rev. J. E. REILLY, D.D., is 214 Garfield Ave., New Castle, Pa.

THE address of the Rev. E. T. SIMPSON is changed from Sara, Wash., to Corvallis, Oregon.

THE address of the Rev. CHARLES MILNOR STURGES is Calle de Republica 179½ Camagüey, Cuba.

THE Rev. CHARLES T. WALKLEY of Oakland, Calif., has accepted the call to become rector of Grace Church, Orange, N. J., to assume charge January 1st.

THE address of the Rev. WILLIAM WESTOVER, after December 1st, will be care of Rev. Walter Hughson, Morganton, N. C., where Mr. Westover will be assistant in Archdeacon Hughson's mission.

THE Rev. ERNEST WETHERILL WOOD, priest in charge of All Saints' Church, Dorchester, has accepted an appointment as vicar of St. Mark's Church, Southborough, Mass.

DIED.

BIBB.—Entered into life eternal, at her residence, 59 West 65th St., New York, KATHARINE S. BIBB, widow of William Garrett Bibb of Huntsville, Alabama, and daughter of the late Ralph Marsh, Rahway, N. J.

May she rest in peace, and perpetual light shine upon her!

CLARE.—At St. Stephen's rectory, East Liverpool, Ohio, on Thursday, October 26, 1905, very suddenly, Rev. GEORGE HUNTER CLARE, Ph.D., rector of St. Stephen's, in his 44th year.

"The strife is o'er, the battle done."

JOWITT.—Entered into life eternal, on Friday, October 27, 1905, at his late home, 488 Western Avenue, Albany, N. Y., the Rev. JOSEPH FIRTH JOWITT, in the 70th year of his age.

Interment in Greenwood Cemetery.

STOCKTON.—Entered into life, Saturday, November 4th, EMMA T. STOCKTON, widow of the late Rev. Wm. R. Stockton, for thirty-seven years rector of St. Peter's Church, Phoenixville, Pa.

"Blessed are the pure in heart."

ROUSSEAU.—Entered into rest at Cambridge, New York, on Thursday, October 26th, 1905, MARY F. FELLOWS, widow of Lewis A. Rousseau, of Troy, N. Y., and daughter of the late John W. Fellows, of Troy, N. Y.

Oh, Lord! in Thee have I trusted, let me never be confounded.

Holy, Holy, Holy.

OFFICIAL.

AMERICAN CHURCH MISSIONARY SOCIETY.

The annual meeting of the American Church Missionary Society will be held in St. Michael's Church, Trenton, N. J., on Tuesday, December 5th.

The election of officers for the ensuing year will be held at three o'clock in the afternoon. It is hoped that all the members of the Society will make it a point to be present at that time and place.

The programme for the day's services can be had by sending a card to 281 Fourth Avenue, New York.

Members will please notify me of their intention to be present.

ARTHUR SELDEN LLOYD,
General Secretary.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word. Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER, thoroughly qualified and experienced, of highest personal character and musical ability, graduate of two English Colleges, desires position. Fine Solo player and accompanist, successful trainer of boys' voices and mixed choruses. First-class references and testimonials. Good organ and salary essential. Address: "ORGANIST," Box 227, Wheeling, West Virginia.

BY graduate of Church school, a position as companion or nursery-governess. Address: L. B., LIVING CHURCH office, Milwaukee.

GOVERNESS. — Gentlewoman wants position as governess. Seven years' experience. Best of references. Address: L. D. M., THE LIVING CHURCH, Milwaukee.

PRIEST, well qualified, wishes to communicate with the authorities of a Church School regarding position as master for fall 1906. Classical languages, English, History, etc. Young, fond of boys, and athletic. Address: "B. A.," THE LIVING CHURCH, Milwaukee, Wis.

AN UNMARRIED PRIEST desires employment in a parish where the type of service expected is Choral Eucharist every Sunday. Address: J., care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER desires position; Mus. Bac. *Oxon.*; Graduate, Royal College Organists; autograph testimonials from Sir John Stainer, etc.; reference present post. Address: OXON, care LIVING CHURCH, Milwaukee.

POSITIONS OFFERED.

FIRST-CLASS, EXPERIENCED DEACONESS wanted. REV. J. INGRAM BRYAN, 517 York Avenue, Philadelphia, Pa.

AN EARNEST CHURCHWOMAN as general assistant to matron of a small Church institution in the East. Address, stating age, and salary expected: MATRON, care LIVING CHURCH, Milwaukee.

CLERICAL REGISTRY.

CHURCHES REQUIRING CLERGY HELP of the HIGHEST type of character and ability at Stipends $500 to $3,000, can readily find it by writing the CLERICAL REGISTRY, 136 Fifth Avenue, New York.

APPOINTMENTS just filled by THE REGISTRY: Shawnee, Okla., stipend, $720; Punxsutawney, Pa., $1,000; Parish in Far West, $1,200 and Rectory; Southern Assistantship, $600 and Rooms; Eastern Cathedral assistantship and Rooms.

CLERGYMEN WANTED NOW, for Vacancies in Middle States and South, and *locum tenens* in Western City. Salaries from $750 up, with and without Rectories.

CHOIR EXCHANGE.

CHURCHES requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to $2,500, by writing to the JOHN E. WEBSTER CO., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

INFORMATION WANTED.

BENNETT.—If the present address of LOUISE DEPUI BENNETT, who was born in Rieglesville, Pa., on the 22nd of June, 1883, and baptized in the church at Easton, Pa., can be furnished me by herself, her rector, or any other person, I can give her some information of which she and others will be very thankful.

FRANK T. CADY,
Rector, Church of Redeemer.
Sayre, Pa.

SCHOOL PROPERTY FOR SALE.

On Saturday, November 25th, 1905, at Mt. Vernon, Ohio, the magnificent school property known as Harcourt Place Seminary, operated as a school for girls, will be offered for sale to the highest bidder. A splendid plant, beautifully located in a twelve-acre park in Gambier, Ohio, the seat of Kenyon College. Three large buildings. Furniture not included. Accomodations for eighty boarding pupils. Property in first-class condition. Good reputation. Unsurpassed climate. Must bring at least $44,500. Terms cash. For particulars inquire, OUTHWAITE, LINN & THURMAN, Wyandotte Building, Columbus, Ohio.

PARISH AND CHURCH.

THE INDIANAPOLIS VESTMENT BAG—needed by every clergyman—found useful in fourteen Dioceses, Rhode Island to Sacramento. Send $2.50, or letter of inquiry, to THE INDIANAPOLIS VESTMENT BAG CO., 1518 Park Ave., Indianapolis. Satisfaction guaranteed.

FOR SALE, second-hand, slightly worn: 1 set of black vestments, Roman satin, plain, with old gold orphreys, $5.00. 1 set red vestments (terra cotta), Roman satin, figured, $5.00. 1 set, old gold color, Roman satin, figured (Sarum), $5.00. 1 set, violet, Roman satin, figured, $5.00. 1 set white silk—stole and maniple of Roman satin, $5.00. I white silk cope with red hood and sacred monogram, $10.00. 1 black silk cope, with purple hood (plain), $10.00. Apply: SACRARIUM, LIVING CHURCH, Milwaukee.

THE CLASS in Ecclesiastical Embroidery of the Diocese of Ohio are prepared to take orders for altar hangings, stoles, and altar linens. All orders promptly filled. Address: MRS. CHAS. KEMMER, Secretary, 55 Granger St., Cleveland, Ohio.

COMMUNION BREADS AND Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

FOR SALE—A two-manual Hutchings & Plaisted Organ: fifteen stops. Will sell for very low figure. W. V. R. WATSON, Houston, Texas.

FOR SALE.

IMMEDIATE SALE—LIVING CHURCH, *Churchman, Eclectic, Church Review, Church Times* (London), journals and other periodicals and pamphlets—accumulation of twenty-five years. State wants and price offered. REV. WILLIAM RICHMOND, Orange, N. J.

MISCELLANEOUS.

AN OLD CLERGYMAN AND HIS WIFE, having the use of a large house in the South, with spacious and sunny rooms, ample verandas extending all around the house, shade trees in abundance, yard filled with violets and roses; in a village abounding in the long-leaf, health-giving pines, oak trees, and other evergreens, with extensive drives in a verdant park-like country; house five minutes' walk from the Central of Georgia Railroad Station, 26 miles from Savannah, on the lines to Atlanta, would like to enter into correspondence with two ladies or a man and wife. Address: ROOM 14, Church House, Philadelphia, Pa.

ARUNDEL CHROMOS. Large number in stock; many rare ones. Send stamp for this month's list. SAINT JUDE'S DEPOT, Birmingham, England.

LANDSCAPE ARCHITECT.

A. PHELPS WYMAN, Landscape Architect, 17 East Van Buren St., Chicago, Ill. Minneapolis office: At Handicraft Guild, 2nd Avenue and 10th St., South.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

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A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

GENERAL CLERGY RELIEF.

NEARLY $8,000 have already been subscribed for the "Automatic Pension at 64" of the General Clergy Relief Fund.

Two Churchwomen have subscribed a small sum of money to help buy the land for the proposed Clerical Cathedral Village at Washington. One writes: "If the land were secured, I should want to erect a cottage to the memory of Bishop ———, hero and saint, but the land must first be secured."

Two laymen have intimated their desire to contribute a unit (*i.e.*, $18,000 for cottage and endowment) when the land is purchased.

An army officer of over fifty years in his country's service, writes: "I cordially concur in your statement that the veteran soldiers in this order (the clergy) who have worked only for the public good, should be cared for in their old age, by the men who have been free to seek wealth and hold it."

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free service in connection with any contemplated or desired purchases is offered.

NEW PUBLICATION.

"HOLY WEDLOCK."

Our new book containing the Marriage Service from the Prayer Book, for use of the Priest at a wedding, and then presenting the souvenir to the bride, has been greeted with hearty approval, and many commendatory letters have been received. We quote what the Rev. Bert Foster, D.D., writes:

"I beg to thank you for the two copies (Nos. 1 and 2) of *Holy Wedlock.* They are by far the most satisfactory books of the kind that have ever come to my notice; and in binding, print, paper, and general appearance in every way acceptable to Parson and Bride, and a marvel of cheapness, which, to many, is of importance.

"Again thanking you, and congratulating you on your success in this matter, I am

"Very sincerely yours,
"BERT FOSTER."

Holy Wedlock, No. 1, heavy parchment cover, in envelope. .50.

Holy Wedlock, No. 2, white leatherette, boxed. .75.

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PUBLISHED BY
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FOR CHRISTMAS.

BEAUTIFUL LEAVES OF GALAX FROM "THE LAND OF THE SKY."

The undersigned thanks the patrons of his Galax Fund for past help, and solicits their renewed interest in the good cause which is aided by the sale of galax leaves, which make beautiful decorations for the Church and Home at Christmas-time, and can be supplied in two colors, green and dark red, or "bronze," as the dealers call it, varying in size from 2 inches to 6 inches in diameter, at the following prices:

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BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

The Spiritual Order. With Other Papers and Addresses, Written for the Most Part in South Africa. By George Congreve, M.A., of the Society of St. John the Evangelist, Cowley St. John, Oxford. Price, $1.60 net.

A. WESSELS COMPANY. New York.

The Pied Piper of Hamelin. By Robert Browning. Illustrated by Van Dyck. Quarto boards. $1.25.

S. P. C. K. (Through Edwin S. Gorham, New York.)

Stories from Heathen Mythology and Greek History for the Use of Christian Children. By the late Rev. J. M. Neale, D.D., author of *Theodora Phranzâ*, etc. Illustrated by Arthur Garratt. Published under the Direction of the Tract Committee. Price, 60 cts.

Ben Pipe's Sowing. By Emily Pearson Finnemore, author of *Uncle Isaac's Money*, etc. Illustrated by Harold Piffard. Published under the Direction of the General Literature Committee. Price, 80 cts.

The Land of Suspense. A Story of the Seen and the Unseen. Price, 75 cts. net.

The Mysterious City. By Bessie Marchant (Mrs. J. A. Comfort), author of *Yew Tree Farm*, etc. Illustrated by W. S. Stacey. Published under the Direction of the General Literature Committee. Price, 80 cts.

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Lady Catechism and the Child. A Mystery Play by Marie E. J. Hobart. Preface by the Reverend William T. Manning, S.T.D., Assistant Rector of Trinity Parish, New York.

My Friend Jack. An Idyll by Frederic Wood. Published under the Direction of the Tract Committee. Price, 40 cts.

Friedhelm. A Story of the Fourth Crusade. By E. K. Seth-Smith, author of *To the Shrine of St. Truth.* Illustrated by W. S. Stacey. Published under the Direction of the General Literature Committee. Price, 60 cts.

The Coplestone Cousins. By Mrs. Henry Clarke, author of *A Village Tyrant*, etc. Illustrated by Harold Piffard. Published under the Direction of the General Literature Committee. Price, 80 cts.

The Haunted Mill on Birley River. The Story of a South Coast Creek. By Edith E. Cowper, author of *The Brown Bird*, etc. Illustrated by Harold Piffard. Published under the Direction of the General Literature Committee. Price, $1.00.

The Mysterious "Mr. Punch." A School Story by G. E. Farrow, author of *The Wallypug of Why.* Illustrated by Harold Piffard. Published under the Direction of the General Literature Committee. Price, $1.00.

The Neville Twins. The Story of a Missionary Exhibition. By G. Robert Wynne, D.D., Archdeacon of Aghadoe and Rector of St. Michael's, Limerick, author of *Frank and His Missionary Box*, etc. Published under the Direction of the Tract Committee. Price, 40 cts.

The Followers of the Lord. Stories for Children from Church History. By the late Rev. J. M. Neale, D.D., author of *Tales of Christian Endurance*, etc. Published under the Direction of the Tract Committee. Price, 40 cts.

Joy: The Happiest Child in England. By F. C. Beames, author of *Indian Pickles*, etc. Published under the Direction of the General Literature Committee. Price, 15 cts.

A Twenty-Guinea Bicycle. By Mary E. Shipley, author of *Like a Rasen Fiddler*, etc. Published under the Direction of the Tract Committee. Price, 20 cts.

The Clowns' Duel and Other Stories Without Words. Price, 25 cts.

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Mick, an Ugly Dog. By Emily Underdown (Norley Chester). Published under the Direction of the General Literature Committee. Price, 20 cts.

The Evolution of Dick. By C. W. Published under the Direction of the Tract Committee.

A District Nurse; or, Margaret's Blessing. By Gertrude Doughty. Published under the Direction of the General Literature Committee. Price, 15 cts.

LITTLE, BROWN & CO. Boston.

Il Libro D'Oro of Those Whose Names Are Written in The Lamb's Book of Life. Translations by Mrs. Francis Alexander. Price, $2.00 net.

HOUGHTON, MIFFLIN & CO. Boston.

The Golden Goose and Other Fairy Tales. Translated from the Swedish by Eva March Tappan, author of *Old Ballads in Prose,* etc. Illustrated. Price, $1.00.

The Endless Life. By Samuel McChord Crothers. The Ingersoll Lecture 1905. Price, 75 cts. net.

AMERICAN TRACT SOCIETY. New York.

The Teaching of Jesus Concerning Christian Conduct. By Andrew C. Zenos, D.D. The Teachings of Jesus Series. Price, 75 cts.

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Essays in Application. By Henry Van Dyke. Price, $1.50 net.

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PAUL ELDER & CO. San Francisco.

The Complete Cynic's Calendar of Revised Wisdom, 1906. By Ethel Watts Mumford, Oliver Herford, Addison Mizner. Printed in colors, gingham cover, size 5¾ x 4. Price, 75 cts. net; postage 4 cts.

Admonitions. Compiled by Agness Greene Foster. Bible Mosaics. Printed on Japan Duplex paper, Japan cover. Price, each, 50 cts. net. Bound in flexible suede, boxed, price, each, $1.25 net.

THE MACMILLAN CO. New York. (Through Messrs A. C. McClurg & Co., Chicago.)

Some Ethical Gains Through Legislation. By Florence Kelley, General Secretary of the National Consumers' League. The Citizen's Library. Price, $1.25 net.

Yolanda, Maid of Burgundy. By Charles Major, author of *When Knighthood Was in Flower,* etc. With Illustrations by Charlotte Weber Ditzler. Price, $1.50.

Problems of the Present South. A Discussion of Certain of the Educational, Industrial, and Political Issues in the Southern States. By Edgar Gardner Murphy. Paper. 25 cts.

THE YOUNG CHURCHMAN CO Milwaukee.

The Times and the Teaching of John Wesley. By Arthur W. Little, D.D., L.H.D., rector of St. Mark's, Evanston, Ill., author of *Reasons for Being a Churchman.* Cloth, 40 cts. net, postage 5 cts. Paper, 25 cts. net, postage 3 cts.

THE HOBART CO. New York.

A Soldier's Trial. An Episode of the Canteen Crusade. By General Charles King, author of *A Daughter of the Sioux,* etc.

PAMPHLETS.

The College Man's Opportunity. By Robert H. Gardiner, President Brotherhood of St. Andrew. Price, 1 cent; 10 cents a dozen. Broad Exchange Bldg., Boston, Mass.

The Pan-Anglican Congress of 1908. Its Ideals and Hopes with Details and Suggestions Relating to Problems and Duties of the Church in All Parts of the World. Published under the Authority of the Pan-Anglican Congress Committee. Price, 10 cts.

The Church at Work

THE LATE REV. B. F. MILLER.

DR. CRAPSEY NOT TO BE PRESENTED FOR TRIAL.

THE COMMITTEE in the Diocese of Western New York charged with the investigation of utterances of the Rev. A. S. Crapsey, D.D., has brought in its report to the Bishop, in which, by a vote of two to three of the members, the Committee holds that sufficient grounds for presentation of the presbyter for trial have not been shown to them. Their report is as follows:

REPORT OF THE COMMITTEE APPOINTED UNDER SECTIONS III. AND IV. OF THE ORDINANCES OF THE ECCLESIASTICAL COURT, PURSUANT TO THE PROVISIONS OF THE CANONS OF THE DIOCESE OF WESTERN NEW YORK TO INVESTIGATE THE PUBLIC UTTERANCES OF, AND TO EXAMINE RUMORS ALLEGING HERESY AND VIOLATION OF THE ORDINATION VOWS ON THE PART OF THE REVEREND ALGERNON S. CRAPSEY, D.D., RECTOR OF ST. ANDREW'S CHURCH, ROCHESTER, N. Y.

The Right Reverend William D. Walker, D.D., Bishop of the Diocese of Western New York.

REVEREND FATHER IN GOD:

Your Committee begs to report that for more than two months it has given its most serious consideration to the matter with which you entrusted it.

It has carefully examined the Rev. Dr. Crapsey's sermon lectures as published in his book, *Religion and Politics,* his article in the *Outlook* of September 2nd, entitled "Honor Among Clergymen," and his reply to a letter of the Rev. Dr. Edward Abbott in the *Outlook* of September 30th.

It was painfully evident that certain passages in these writings were open to inferences which might rightly be deemed derogatory to the Christian Faith. The Rev. Dr. Crapsey impresses us as being a man who easily surrenders himself to his intellectual vagaries, and the thing which for the time being appears to him to be true he advocates with remarkable eloquence.

He has now taken up with the theory of "spiritual interpretation" and the opinions of the extreme rationalistic school of theology.

His writings indicate that while he recites and affirms his belief in the Creeds of the Church, he virtually sets aside the historical sense in which their Articles have been and are received by this Church, and for it he substitutes a "spiritual interpretation," claiming to retain the spiritual reality for which Christianity stands while dismissing as indifferent the historical facts asserted in the Creeds.

Your Committee is unanimous in its condemnation of the Rev. Dr. Crapsey's position in this matter.

When he was ordained a priest of this Church it was demanded of him: "Will you then give your faithful diligence so to minister the Doctrine, and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?" and he most solemnly promised: "I will so do by the help of the Lord."

Instead of keeping this vow, the Rev. Dr. Crapsey is substituting his own individual conviction for the Church's message to the great grief and hurt of many of his brethren; he has introduced into the Church's pulpit opinions and theories upon which the scholarship of the Christian world is not agreed, and which belong to the university and the theological school; he is subverting the doctrine and polity of the Church by claiming the right to teach in the place of the doctrine as received by this Church whatever may appear to him individually to be true.

REV. ROBB WHITE, JR.,
RECTOR-ELECT OF ST. JAMES' CHURCH,
CAMBRIDGE, MASS.

As soon as the Committee could obtain the names of the signers of the petition presented to the Standing Committee, it addressed to the petitioners, and to others who might be in possession of evidence, a request that they furnish the Committee any evidence bearing upon this unhappy matter that they might have.

After much correspondence, the Committee obtained two affidavits by two presbyters of this Diocese setting forth conversations which they had had with the Rev. Dr. Crapsey. In these conversations the Rev. Dr. Crapsey denied Articles of the Christian Faith and cast doubts upon the credulity of certain portions of the Gospel narrative. One of these conversations was held nearly a year and the other about a year and a half ago.

The other signers said, in substance, that they had no other evidence to support their petition than that contained in the published writings of the Rev. Dr. Crapsey.

Your Committee carefully considered the affidavits and concluded that they could be used as corroborative evidence, but it would

be unwise and inquisitorial to found a charge of heresy upon statements of private conversations held without witnesses.

The Committee disagrees as to the value as evidence of various passages in the book *Religion and Politics*.

Three members of the Committee think that the book, *Religion and Politics*, does not contain sufficient evidence to secure a conviction in case of a trial for heresy. The book is not professedly a doctrinal treatise, but an effort to interpret the history of Christianity from the view-point of a certain critical school. It is difficult to determine whether a statement is meant to express the belief of the author, or whether he is expressing what he esteems a fact of history or is stating the opinions of others. It abounds with rhetorical phrases and much depends upon the meaning which the author assigns to this or that word. It is by inference rather than by unequivocal statements that conclusions as to the belief of the author are arrived at, and three of your Committee do not believe that these conclusions are sufficiently positive to stand as evidence in an ecclesiastical or civil court, and therefore they decline to present the Rev. Dr. Crapsey for trial.

Two of the Committee find in *Religion and Politics*, utterances which constitute sufficient grounds for the presentment of their author. These utterances in their opinion contain a denial of the facts stated in the Apostles' Creed, "Conceived by the Holy Ghost, Born of the Virgin Mary," and "The third day He rose again from the dead." In their opinion the language of the text admits of no other construction than such a denial.

In view of this apparent fact, in view of the further apparent fact that a similar denial is intimated in other passages in *Religion and Politics*, in view of further intimations contained in the Rev. Dr. Crapsey's article appearing in the *Outlook* of September 2nd, and in his letter in the *Outlook* of September 30th, in view also of what seems to the minority the strong corroborative testimony in the two affidavits as recorded in the report of proceedings, it is their opinion that there are not only sufficient grounds for presentment but also sufficient evidence to secure conviction in the event of a trial.

They therefore dissent from the decision of the majority.

Asking to be discharged, we are

Yours most respectfully,

(Signed) James W. Ashton,
Edward M. Duff,
Minority.
Eugene J. Babcock,
Philip W. Mosher,
Edwin S. Hoffman,
Majority.

Delivered at the See House, Buffalo, N. Y., November 11, 1905.

The Committee of investigation was appointed by the Bishop early in July, under the following provision of the Diocesan Canons:

"§ III. Whenever from public rumor, or otherwise, the Bishop shall determine that there is probable cause to believe that a Minister of this Diocese has been guilty of an offence for which he is liable to be tried, and that the interests of the Church require an investigation, it shall be his duty to appoint by writing under his hand five persons, of whom three at least shall be Presbyters of this Diocese, to make such investigation. The persons so appointed, or a majority of them, may conduct their proceedings privately or otherwise, in such manner as they may think discreet and proper, and shall, if in their opinion there is sufficient ground therefor, make such Presentment of the Minister for trial as is hereinbefore provided, and deliver the same to the Bishop for his approval. If in their opinion there is no cause for such Presentment, they shall certify in writing to the Bishop accordingly."

ASKS HELP FOR JEWS IN RUSSIA.

On November 9th the Presiding Bishop sent to the Procurator General of the Holy Synod, St. Petersburgh, the following cablegram:

"The American Episcopal Church beseeches your good offices for suffering Jews, in our Saviour's Name.

"D. S. Tuttle,
"Presiding Bishop."

A similar cablegram was sent to the Metropolitan of the Holy Orthodox Church, Moscow; also two cablegrams to the Archbishop of Canterbury and to Bishop Potter in London were sent asking their coöperation. This action was taken at the request of Bishop Greer and the clergy of New York.

The Presiding Bishop has received from the Procurator of the Holy Synod the following cablegram in reply:

"St. Petersburg, Nov. 11, 1905.

"We are animated by the spirit of peace and fraternity. Love for all inhabitants of Russian Empire without distinction of nationality and religion; equally for Jews and others as teaches Gospel.

"Procurator Prince Obilensky."

COADJUTOR FOR WESTERN MICHIGAN.

Under date of November 10th, Bishop Gillespie has issued a call for a special Convention for the election of a Coadjutor. The Convention is to be held in St. Mark's Church, Grand Rapids, on Tuesday, December 12th.

DEATH OF REV. DR. TEST.

A fatal accident befel the Rev. Dr. Zaccheus Test, rector emeritus of St. Paul's Church, Richmond, Ind., on the early morning of Thursday, November 2nd. Dr. Test started down stairs to attend to the fire, missed his step, and fell to the bottom. At first he seemed but little hurt and was able to walk up-stairs. There were no external injuries and no bones broken, but a few moments after the doctor left him he became unconscious and died Friday night of a blood clot on the brain. He was buried from St. Paul's Church, Monday, November 6th, the Bishop and neighboring clergy officiating at the funeral. He was the oldest priest in the Diocese both in years and in canonical residence. He was ordained by Bishop Talbot in 1880, and lived continuously in Richmond till his death at 77.

Dr. Test was a remarkable man, but so modest and retiring that comparatively few beyond a limited circle were aware of his extraordinary qualities. Born and bred a Quaker, educated a physician, he became a teacher, occupying positions in New York and Philadelphia. He was first attracted to the Church by a sermon on the sacraments preached by Bishop Coxe in Philadelphia years ago. Differences with the Friends arose through their objection to his preaching "written testimony," the Doctor feeling that some subjects needed a more deliberate and painstaking treatment than could usually be secured by the extemporaneous "moving of the Spirit." These differences led to his seeking the larger atmosphere of the Catholic Church. He was presented for ordination by an ex-Quaker and was ordained by an ex-Quaker in a Quaker town, in a church of which most of the members were the children of Quakers. He served but three years in the active ministry, during which time he was in charge of the mission at Connersville, but lived in Richmond. His days were spent in teaching, eighteen years having been devoted to the German language in the High School. For educational work his great learning abundantly fitted him. There was probably no more learned man in the state of Indiana. He knew eight languages, several of them critically. He was a Hegelian philosopher, in correspondence with professors in Germany, and was profoundly acquainted with philosophy through its whole historical development. A catholic-minded man, he conversed on any subject—scientific, literary, or theological. His lectures on The Philosophers were beautifully written, able, and interesting. His scholarship fitted him for a university chair; his modesty kept him in comparative obscurity, and circumscribed his usefulness. Beside his school work, the Doctor assisted at morning service in St. Paul's Church, in which he held the titular office of "honorary assistant," occasionally preaching in the absence of the rector, but rarely consenting to do so when the rector was present. Before the present rectorship he was made rector for the interregnum, and has since been honored with the title of rector emeritus.

Dr. Test was a sweet, lovable man, quiet, peaceable, kind, and sympathetic toward his friends in sorrow or trouble, always ready with the help of his wisdom, and a dear friend of his pupils, who owed him much. He was not fitted by temperament to go out actively into the world's affairs, never even attending the councils of the diocese, and so adverse to controversy, that his only resource in his trouble with the Quakers seems to have been to retire quietly from a narrow sect into the larger world of the Church Catholic. Those who knew him, loved and respected him. May he rest in peace!

DEATH OF REV. FLOYD E. WEST.

The funeral of the late Rev. Floyd E. West, was held on Thursday morning, November 9th, at the Church of St. Edward the Martyr. A solemn High Mass of requiem was sung by the Rev. H. W. Blackman, celebrant, with the Rev. Archibald McK. Judd of Paterson, N. J., as deacon, and the Rev. Augustine Elmendorf of Jersey City as subdeacon. Among the priests present were many from out of town.

Father West had been ill with lung disease for the past three years, and on the first of October was obliged to resign his post as chaplain of the Sisters of St. John the Baptist, which he had held for several years. On Monday he returned to the home of his parents from a walk and was suddenly seized with an acute attack of pneumonia and died before medical aid could be secured.

Father West was born in Kingston, Ulster Co., N. Y., forty-three years ago, and was ordained in 1886. He was a priest-associate of the Holy Cross Order and a member of the New York Catholic Club.

DEATH OF REV. J. F. JOWITT.

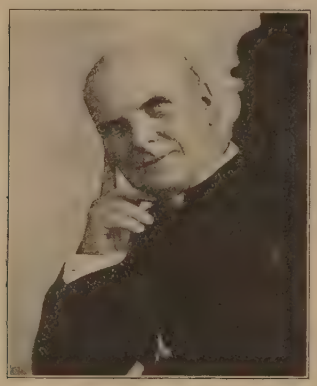
There died in Albany, N. Y., on October 27th, in his 70th year, the Rev. Joseph Firth Jowitt, a retired priest of the diocese of New York. Mr. Jowitt was graduated at the General Theological Seminary with the degree of S. T. B. in 1870, and in the same year was ordained both as deacon and as priest by Bishop Horatio Potter. After spending his diaconate in charge of Christ Church, Suffern, N. Y., he travelled upon the continent of Europe, and was successively chaplain for the S. P. G. at Baveno, Italy, Martigny, Switzerland, and Freibourg, Germany. Returning to this country, he was for a time in charge of Grace Church, Brooklyn Heights; then assistant at St. Thomas' Church, New York; afterward successively rector at Red Bank, N. J.; at St. Johnland, L. I.; assistant at St. Andrew's Church, New York City; and finally rector of Trinity Church, Schaghticoke, and St. John's Church, Stillwater, N. Y.

MISSION AT CHURCH OF THE INTERCESSION, NEW YORK.

A mission has just been concluded at the Church of the Intercession, New York, by the Rev. Wm. Wilkinson, who conducted the down-town mission. The parish, though ten

miles from the city hall, is in the midst of a dense population. It is said that 1,500 new apartment houses and dwellings are being erected on Washington Heights this year, and that 40,000 persons, chiefly of the middle classes, are being added to the parish population. The missioner was assisted by the rector, the Rev. Milo H. Gates, and by the Rev. Karl Reiland of Grace Church, and their work extended through eight days. At noon coffee was served to laboring men, who thronged from all the near-by streets and new buildings, after which a short service was held especially for them. There was a children's service every afternoon, with the parish choir present and the usual devotional and mission services customary in such seasons.

Mr. Wilkinson from beginning to end laid great stress upon the certitude of religious



REV. WM. WILKINSON.

truth and the needs of its simple, earnest proclamation, and the personal acceptance of that truth by each and every man. His whole effort was to make the Incarnation of our Divine Lord a very real thing, and the love and power of Christ to save men transcendentally glorious. Notwithstanding the fact that New York City was in such a state of ferment and turmoil as probably has not been experienced since the days of the Civil War, because of the political conditions, the services have been exceedingly well-attended, the congregation often quite filling the church, which has one thousand seats on the floor.

"To go and seek the lost sheep in the right spirit will be to find large numbers of them," says Mr. Wilkinson. "All that is needed for this branch of the Catholic Church to reap a harvest of souls such as is not usually looked for, is that it should send out priests who, knowing the Church's faith, can state it in sententious English, and whose very souls are in sympathy with the struggles, the sorrows, the desires, and aspirations of the people whom they address."

The church already possesses such a missioner in the person of Mr. Wilkinson, whose simple, earnest, intelligent, persuasive, convincing words and methods have created a remarkable impression in this great worldly metropolis.

The rector of the Intercession parish declares that this mission will not be forgotten as long as this generation of worshippers at the Intercession lives.

DR. HODGES' RETIREMENT.

THE APPROACHING retirement of the Rev. J. S. B. Hodges, D.D., as rector emeritus of St. Paul's Church, Baltimore, was noted last week. The vestry have presented their retiring rector with a complimentary letter, reviewing his long rectorship of 35 years in the parish. Among other incidents of that period, they mention the success of the schools for girls and one for boys, both of them endowed; the erection of St. Paul's House; the gathering of the Guild House Association; and the improvements in the church itself, with the endowment fund of over $70,000. They accept his resignation as rector, and constitute him rector emeritus with a salary of $2,500 during the remainder of his life, and mention their intention of increasing that stipend when the present endowment shall reach the sum of $100,000. His retirement will take effect on Jan. 10th, which will be the 50th anniversary of the consecration of the church building.

CLERGYMEN'S RETIRING FUND SOCIETY.

THE ANNUAL MEETING of the Clergyman's Retiring Fund Society was held on November 10th. From the reports it appears that the Society has completed the most prosperous year of its history. The figures indicating growth are gratifyingly larger and the addition to the permanent fund is especially noteworthy. The total income for the year is $39,607.64. The net increase of the invested fund is $21,942, so that it now stands at $235,344.81. The present membership is 742, including 46 of the Bishops. Annuities are paid to 299, and the amount to be divided among them this month is $14,470.53. There is no annuitant who has not received back during the last four years more than all he has contributed to the treasury.

In view of what the Society has done, is doing, and is so well equipped to do for the old clergy, it surely has a rightful claim upon the sympathy and liberality of the Church. The clergy can contribute to it with the certainty that every dollar will yield a rich return beginning with their sixtieth year, and their annuity will come to them because they have a right to it upon the ground that they have helped to accumulate the fund from which it is derived. Nor need they wait for a fund to be accumulated. The $235,000 already in hand is a persuasive invitation to every clergyman of whatever age to identify himself, as a contributor, with the Clergymen's Retiring Fund Society, and thus entitle himself to a share in its income, which, if he be already sixty, he can begin to enjoy at once. The office of the Society is in the Church Missions House, New York, to which address all communications for the treasurer or the financial secretary should be sent.

Officers of the Society were elected as follows: President, the Right Rev. Frederick Burgess, D.D.; Secretary, Mr. J. Van Vechten Olcott; Treasurer, Mr. Elihu Chauncey; Financial Secretary, Rev. Henry Anstice, D.D.; Committee on Trust Funds, Rev. W. H. Vibbert, D.D., Mr. J. V. V. Olcott, Mr. Francis M. Bacon. Mr. Wilhelmus Mynderse was elected to fill a vacancy in the Board of Directors. The Custodian of the Trust Funds is the Union Trust Company of New York.

BISHOP KNIGHT'S FIRST ORDINATION IN CUBA.

ON SUNDAY, November 5th, the Twentieth after Trinity, Charles Whitson Frazer was ordered deacon by Bishop Knight, in Holy Trinity chapel, Havana. The Rev. C. B. Colmore, priest in charge of the chapel, was the presenter, and the sermon was preached by the Ven. W. W. Steel, Archdeacon of Havana. Mr. Frazer was formerly a Congregational missionary, having had a charge in Key West, where he was instrumental in building a handsome church; and afterwards, for three years, laboring in Guanajay, west of Havana. Since February 1st he has been a candidate for Holy Orders, and has had charge of the work at Jesus del Monte, a suburb of Havana, under the direction of the Archdeacon. Under his forceful management this work has made marked progress, having been reorganized and put on new and strong foundations. Mr. Frazer speaks the Spanish language fluently, and he has had a special license to preach; and in addition to his duties at Jesus del Monte, he has been preaching regularly, in Spanish, on Sunday nights at Holy Trinity chapel, Havana. He has also organized a very successful Sunday School at Bacuranao, a village about ten miles east of Havana, and he has been officiating at Bolondron, in the absence of Mr. Moreno, the priest in charge, who has gone for the time being to organize the work in Guantanamo. On Sunday night, Mr. Frazer presented his first Confirmation class at Calvario chapel, Jesus del Monte. It consisted of nine boys and three girls, all native Cubans. This is the first Confirmation held by Bishop Knight at Jesus del Monte.

Bishop Knight has admitted Manuel Jose-Maria Lopez-Guillen a candidate for Holy Orders. Señor Lopez has been for a number of years a Presbyterian minister, and during the last five and a half years, he has been the general agent for Cuba of the American Bible Society. He is a native of Madrid, and a graduate of Neufchatel, Switzerland. He holds the degree of M.A. from Princeton, and is also a graduate of the Princeton Theological Seminary. His remarkable knowledge of Greek, Latin, Hebrew, French, Portuguese, English, and his native language, Spanish, will make him invaluable in the work in these Latin-American countries. He has translated into Spanish, Archibald's *The Bible Verified*, adding an original chapter on the Spanish versions of the Bible.

Bishop Knight has received the renunciation of the Roman Catholic ministry, on the part of the Rev. Esteban Morell, a Jesuit priest, together with his request to be received into the membership of the Church. Señor Morell is a man of great cultivation and refinement, and should he enter our ministry, he will be invaluable. The Bishop has also received the application of Señor Frederico Romero for admission as a candidate for Holy Orders. Señor Romero is a native of Granada, a graduate of the University of Madrid, and a lawyer of rare ability. Señor Francis de Sales-Carroll has also been received as a candidate for Holy Orders. He has been during the past year at the Virginia Seminary, and in that time he has acquired such a knowledge of the English language as to be able to pursue his studies at the seminary and to pass his examinations in that language at the end of the year. He is a native of Spain, and one of his parents is an American. He was educated for the Roman Catholic ministry.

As an indication of the spirit of the Church in Cuba, it will be very interesting to note that on Monday, November 6th, a branch of the Woman's Auxiliary was formed. This was done with the recognition that by virtue of his Baptism, every member of the Church is and should be a missionary, and that although the District of Cuba is indeed a Missionary District, and one which for a long time will require the aid of the Church, yet the Missionary District of Cuba does not propose to limit its interests or its work to provincial lines, but has fallen into line with the Church at large.

WELCOME HOME-COMING OF THE BISHOP OF WASHINGTON.

THE EVENING of the 8th inst. was a red-letter day of unusual joyousness to the Church people of Washington City, the happy occasion being the welcome home given by all the churches to Bishop and Mrs. Satterlee, and their attractive daughter, Miss Constance, on their return from Europe, where they had passed the summer and early fall, and where the beloved Bishop has regained his health, which had been impaired by family bereavements and by the pressure of responsibilities and cares connected with the

stupendous project of building a national cathedral in Washington.

The reception was held at Rauscher's Hall, at Connecticut Ave. and L St., N. W., the throngs of people from the most fashionable and wealthy church to the plainest and weakest mission chapel, testifying by their presence and hearty welcome their great pleasure at having their good diocesan and his family back among them again.

While the gathering was principally composed of Church people, there was, at the same time, a number of prominent persons of other religious bodies, who came to join in the general tribute of esteem and appreciation of the ecclesiastical head of the Diocese of Washington. To attempt to enumerate the multitude of the laity assembled on the occasion would prove an impracticable undertaking. They came in their thousands from all sections of the city, and the occasion became a happy reunion, a blending of kindred spirits, and a strengthening of pleasant friendships.

All of the clergy of the city and vicinity who were not prevented by unavoidable parochial duties were present.

ARCHDEACON WEBBER'S MISSION IN MINNEAPOLIS.

THE UNITED "Mission" during the past two weeks in Minneapolis, conduced by Archdeacon Webber in St. Mark's Pro-Cathedral, aroused much interest. Three regular services were held daily; 7:30 A. M., Holy Communion; 12:10-12:30, short preaching, followed by a short after-meeting. The services were well attended, though the seating capacity was not at first taxed. This latter fact is probably owing in part to the general "Revival" being conducted at this time by the denominations.

The culmination of the mission was on the 12th, when the Pro-Cathedral was crowded and hundreds were unable to gain admittance, nearly as many standing outside the church till the end of the service as there were within. The service was a grand and inspiring one, at which the united choirs of the city rendered the music, including the Hallelujah Chorus. A feature of the service was the renewal of baptismal vows on the part of the immense congregation. Never before has the Church seemed so thoroughly aroused in Minneapolis as at the present time.

CHICAGO SUBURBAN CHURCH CONSECRATED.

ON LAST SUNDAY the fine, substantial church building erected for Christ Church, Winnetka, Ill., on the north shore from Chicago, by Willam M. Hoyt, in memory of his daughter, Emily Hoyt Fox, and her three children, who died in the Iroquois fire, was consecrated by the Bishop, assisted by the rector, the Rev. H. G. Moore. The latter read the sentence of consecration. The dignified body of the vestry met the Bishop's procession with the choir at the door and preceded them to the chancel. The Bishop preached one of those masterful sermons for which he has become distinguished far and wide. At the afternoon service the preacher was the Rev. Frank Du Moulin, D.D., rector of St. Peter's Church, Chicago, and in the evening the Rev. Dr. Stone of St. James' Church. Invitations to the day's services were sent to all the residents of Winnetka, where the Church is trying to fulfil her duty by providing a spiritual home for all people who will come to it.

The edifice is one of the finest examples of country church architecture that has come to our notice. Built solidly of stone, it will stand the ravages of time and climate for a thousand years. The architecture is of the later Norman period with a battlemented tower. The open work roof with wooden ceiling gives the appearance of majesty hardly consistent generally with the modest dimensions of a country church. A tablet marks the commemoration and another tablet, taken from the old church building, marks the commemoration of that earlier church. A fine chancel window has been given for the new edifice and the appointments of the church in general are stately and dignified.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Teachers' Conference—Quiet Day—Gifts at Plattsburg—Churchmen's League.

ON SATURDAY, October 28th, the second conference of Sunday School teachers of Albany, Troy, and the vicinity was held in the guild house of the Cathedral of All Saints under the auspices of the diocesan Sunday School Commission. In the afternoon the subject was "Modern Pedagogical Methods in the Sunday School." Mr. H. H. Pike, superintendent of St. George's Sunday School, New York, spoke as representing a large Sunday School, and the Rev. Mr. Richardson of Glens Falls, as representing the smaller Sunday School, which uses modern methods of teaching, graded lessons, and in general the effort to adopt the means which have approved themselves in the day school work to the Sunday School. At the evening session, the Rev. H. H. Oberly of Elizabeth, N. J., and the Rev. Dr. W. W. Battershall of Albany, spoke on "The Aim and Purpose of the Sunday School." The Bishop presided at both sessions. Distinct encouragement in the matter of Sunday School instruction has been given not only in these two conferences but through the large number of persons who have travelled many miles to be in attendance. It is hoped that the next conference will be held in Troy.

ON THURSDAY, October 26th, the Rev. George L. Richardson of Glens Falls, N. Y., conducted a Quiet Day for women in the choir of the cathedral. About thirty women were in attendance. The subject of the addresses was "The Judgments of Christ." The addresses, of which there were three, were thoughtful and stimulating, and the day a most profitable one for those who attended.

ON THE Sunday after All Saints' day, at Trinity Church, Plattsburgh (the Rev. H. LeF. Grabau, rector), the rector blessed two very handsome memorials, the one a pair of brass gas standards most handsomely wrought, each having fourteen lights, and and placed on the first step of the altar in memory of Mrs. Walworth, and inscribed as follows: "To the Glory of God and in loving memory of Cornelia Lynde Walworth, 1904. May light perpetual shine upon her." The other memorial consisted of six vesper lights, also of brass, inscribed: "To the Glory of God and in loving memory of Beatrice Theresa Parkhurst, 1905. *Requiescat in Pace!*"

REPRESENTATIVES of the several parishes in Troy met recently in the Mary Warren Free Institute for the purpose of forming a Churchmen's League. James F. Upham of St. John's parish presided, and E. S. Tabor of Christ Church acted as secretary. The permanent organization will be effected at the next meeting, to be held Tuesday evening, November 14th. The constitution and by-laws, as presented by a committee headed by Mr. Upham, were adopted. The objects of the league are to promote the moral and social improvement of the members of the societies of the different parishes.

BOISE.

JAMES B. FUNSTEN, D.D., Miss. Bp.

Bishop Tuttle To Be Commemorated.

IT IS THE PURPOSE of the Bishop of Boise to give an opportunity to the the friends and admirers of Bishop Tuttle, and to those interested in missions throughout the country, to contribute voluntarily a sufficient amount to erect a dignified and substantial building in the city of Boise, to commemorate the great influence for good exerted in Idaho by him. Thirty years ago he travelled across the plains in a stage, doing missionary work for the Church among the miners and frontier men of that section.

Idaho was the wildest and most undeveloped part of his field at that time. The only church in all the territory assigned to Bishop Tuttle, was a little frame building in Boise. He left but few buildings in what was even at that time of his translation to Missouri, a wild frontier country, but he left an influence strong for good, and a character which had the respect of everybody. Idaho is still a thoroughly missionary field, but is now rapidly developing, and it is Bishop Funsten's desire to erect a biulding which will properly commemorate the noble life of him whom the whole Church now delights to honor as its Presiding Bishop. It is hoped that contributions will come from every part of the country, so that this very worthy design may be carried out in such a suitable manner as to gratify him whose work it commemorates.

Bishop Funsten guarantees that Idaho will pay at least $1,000 toward such a commemorative building. He says: "It seems most fitting that such a monument should be erected in a country still frontier, where his great Christian character was a beacon light to weary men and women, showing them to the harbor of rest in God's Kingdom. The Japanese chose a battlefield to erect a monumental lighthouse. Let us show the same wisdom in commemorating our great leaders and their victorious struggles."

It is Bishop Funsten's especial desire that none but absolutely free-will offerings be sent: "No matter how simple may be the monument to this great and good man, I am determined as far as I can see to it, that it shall stand for real affection and respect on the part of the givers, whether their gifts be small or great. Let no man think we want for such a purpose any compelled gift—only what is a material indication of a heart's love for one who has nobly labored in a hard mission field through long years, leading wandering men back to the Father's House. I am sure such a building, no matter how simple, will please him far more than anything that could in the future be done for him."

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Daughters of the King—All Saints Functions in San Francisco.

THE ANNUAL MEETING of the Daughters of the King of this Diocese was held on the festival of SS. Simon and Jude, in Trinity Church, San Francisco. The day's programme began with the celebration of the Holy Communion. The Bishop preached from the words of St. Jude: "Mercy unto you, and peace, and love be multiplied." The Bishop also made a short address in his own inimitable manner at the opening of the business session, as did the Rev. Dr. Clampett. Most interesting reports were read by the various secretaries, showing faithful work and steady growth. The idea of gathering the younger girls in junior chapters is gaining ground, and good work is already being done by several junior chapters. Among other work projected, a committee was appointed to arrange for noonday meetings for working women and girls during the coming Lent.

ON THE MORNING of All Saints' day, the usual memorial service was held in the picturesque chapel of the Iona churchyard in Cypress Lawn cemetery. The service was in charge of the Rev. H. B. Collier; the sermon was preached by the Rev. S. J. Lee from the text: "Blessed are thy that mourn, for they shall be comforted." The Holy Communion

was administered to a goodly number, to whom that day and that sacred spot have special significance. At the close of the service, the graves of parishioners and friends who have entered into "the calm of Paradise the blest" during the past year, were visited by the clergy and choir, who offered prayer and praise in accordance with the spirit of the day.

On the same morning, a large congregation gathered in the Cathedral mission of the Good Samaritan, not only for the regular service for the day, but for the special service of benediction which the Bishop pronounced over the memorials erected to the Rev. William Ingraham Kip, Jr., the founder of the parish, and Mrs. Maria Bell Judah, who presented the lot on which stands the present building of the mission. There was a short service of benediction in the basement, in the rooms newly finished to carry on the work among men and boys which Mr. Kip had so enthusiastically planned. In this basement are a dispensary, a clothing bureau, kitchen, bathrooms, gymnasium, reading room, recreation room, lodge room of the Knights of King Arthur. Then came the benediction in the chapel of two memorial bronze tablets, the first bearing this inscription: "William Ingraham Kip, Jr. Born 1867. Died 1902. This Cathedral Mission and its first building, erected by him and enlarged through a memorial gift of his congregation and friends, testify to the full proof of his ministry he made here." The other tablet bears the following inscription: "The site of this Cathedral Mission was secured by the generous gift of Mrs. Maria Bell Judah. Born 1831. Died 1899. Who in her last testament provided, 'I make this gift in tender memory of my honored father who departed this life at San Francisco, California, on the 27th day of September, 1868, in the sixty-second year of his age.'"

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Organ for Cape Vincent—Woman's Auxiliary.

A NEW pipe organ has recently been placed in St. John's Church, Cape Vincent (Rev. C. N. Tyndell, rector). On the fourth anniversary of the beginning of the present rectorship, the members of the vestry passed congratulatory resolutions, and, what is more notable, they began their fall work by making a corporate communion on the fourth Sunday in September. Electric lighting has recently been supplied to the rectory.

THE 17TH ANNUAL meeting of the diocesan branches of the Girls' Friendly Society was held Wednesday and Thursday, November 8th and 9th, with Zion Church, Rome (the Rev. Douglas Matthews, rector), 138 delegates being present from various parts of the diocese. Papers were read by several of the girls upon the following subjects: (1) Girls' Friendly Society; (2) Advantages of the Girls' Friendly Society over Working Girls' Clubs; (3) What Benefits Do We derive from the Friendly Society Magazine? All the papers were interesting and were warmly applauded.

The Holy Communion was celebrated on Wednesday morning at eight o'clock by the rector of the parish, after which a council meeting was held, when the following officers were elected: President, Miss L. C. Watson of Utica; First Vice-President, Miss Aria Huntington, Syracuse; Second Vice-President, Miss M. G. Doolittle, Utica; Third Vice-President, Mrs. H. L. Dannehower, Oswego; Secretary and Treasurer, Miss M. Jackson, Utica. Miss Sibley of Detroit, Mich., diocesan president of the G. F. S. in Michigan, and also one of the vice-presidents of the Society in America, gave an interesting account of her visits in the rural districts of Michigan and throughout the West.

A LARGELY attended meeting of the Woman's Auxiliary was held Wednesday, November 8th, at the Memorial Church of the Holy Cross, Utica (the Rev. J. J. Burd, rector). The treasurer's report showed that the United Offering for 1907 has already reached the sum of $800. A most enthusiastic description by Mrs. Irish, the diocesan president, of the recent missionary day in New York, was listened to by all members of the Auxiliary with pleasure and profit. The missionary study of the winter has begun by the reading of a paper by Mrs. Childs of Calvary Church, Utica, giving some interesting information in regard to the Missionary District of Asheville.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Woman's Auxiliary — Church Club — Work Among Students.

THE ANNUAL MEETING of the diocesan organization of the Woman's Auxiliary brought to the Pro-Cathedral at South Bethlehem, November 7th and 8th, a very large gathering of enthusiastic Church women. Beginning with choral Evensong, Tuesday night (when the splendid choir was heard at its best) with addresses of welcome by Bishop Talbot and the Rev. G. H. Sterling, D.D., all day Wednesday the sessions continued with undiminished interest, terminating Wednesday night with a rousing missionary meeting, when stirring addresses were given by Bishop Horner of Asheville, the Rev. C. F. Lindstrom of the Hankow District, and Rev. John G. Meem of Brazil. Over one hundred accredited delegates were present besides many visitors. The officers for the ensuing year are: President, Mrs. Rogers Israel of Scranton; Vice-President, Mrs. G. H. Sterling of South Bethlehem; Secretary, Miss Elizabeth C. Mercer of West Pittston; Treasurer, Mrs. A. N. Cleaver of South Bethlehem; Head of Junior work, Miss Blakeslee of East Mauch Chunk; Organizing Secretaries, Mrs. D. W. Coxe (for Scranton), Mrs. James R. Henderson (for Reading). The admirable arrangements for hospitality and the elaborate luncheon served Wednesday, elicited favorable comment from all the visitors.

ONE OF OUR priests has offered himself, and been accepted, for the domestic field. It is the Rev. Harvey P. Walter of Pittston, and he has been assigned to the work with Bishop Van Buren in Porto Rico. He has a fine record in this Diocese, and his facility in languages speaks well for his success in his new field of work.

ALLENTOWN, instead of Pittsville, is to have the Church Club dinner on the 16th inst. Both Bishop Talbot and Bishop Darlington will be present, the membership including laymen resident in the Diocese of Central Pennsylvania as it was before division. George Rodney Booth, Esq., of Trinity Church, Bethlehem, will be "Ruler of the Feast." The guests of honor and their themes are: Mr. Robert H. Gardiner (President of Brotherhood of St. Andrew), "What a Christian Man Can Do for his Church"; Mr. Wm. J. Schieffelin (President of the Association of Church Clubs), "Our Duty to the Backward Races"; Col. Asa Bird Gardiner. "The Militant Church."

TO IMPRESS the more deeply upon the students of Lehigh University their individual responsibility towards the ethical and spiritual application of the Gospel, the President has arranged for a series of monthly Sunday afternoon services in the college chapel, when addresses are to be given along those lines by distinguished representatives of religious thought and activity. The series was introduced November 5th by Bishop Talbot, who gave a splendid address on "Jacob's Dream." Mr. John Willis Baer of Boston will be the speaker in December.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Woman's Auxiliary — Church Club — Baptist Minister Confirmed—Chicago Notes.

AT THE November noonday meeting of the Woman's Auxiliary, a varied programme was offered. Mrs. Angell of the Church of the Atonement gave an account of Miss Farthing, our own missionary at work in Alaska, and Mrs. Goddard of St. Paul's Church, Kenwood, followed with a paper on "Our Duty to the Board of Missions." An opportunity was then given to listen to the Rev. Kong Yin Tet of Honolulu, who presented the cause of the Chinese. He showed how Christianity means more to the Chinese than to those who have sprung from Christian ancestry. Seventy-two delegates from thirty-four branches were present, and the meeting closed with noon-day prayers.

THE ANNUAL MEETING of the Church Club was held at the club rooms in the Masonic Temple on Thursday evening, November 2nd, for the election of officers and the usual routine business. Usually a dinner is given at the time of the annual meeting, but as two large and important dinners have recently been given, this meeting took the form of a "smoker." The election resulted as follows: "President, Murdock McCloud; Vice-President, A. W. Strong; Treasurer, E. H. Bruhler; Secretary, C. W. Folds; Council, Jos. T. Bowen, E. P. Bailey, O. Barber, W. J. Bryson, John A. Bunnell, R. C. Hall, Dr. Brower, W. D. MacHarg, E. E. Morrell.

ST. AMBROSE CHURCH, Chicago Heights (Rev. J. M. Johnson, priest in charge), has been presented with a beautiful white marble font, with cover of brass and oak, by Mr. Charles A. McColly, in memory of his daughter, Charlice McColly.

A VERY INTERESTING occasion was that of the sixth annual dinner of the Men's Club of the Church of the Epiphany, held in the parish house on the evening of Wednesday, the eighth of November. Many were present, including four of the clergy, it being one of the largest meetings in the history of the club. After the fine banquet came the addresses, Dr. D. R. Brower, the Senior Warden, presiding and introducing the speakers. The "President's Address" was for the second time given by Mr. George E. Shipman, who is completing the second year of his presidency. The Rev. Simon B. Blunt, rector of the Church of the Redeemer, was the visiting priest, and his address was on "The Layman's Opportunity." The visiting layman was Mr. Lynden Evans, one of Chicago's leading lawyers, of St. Peter's parish, and his topic was "Our Relations to the Clergy." Addresses were also made by the Rev. Gemont Graves, of Vermont, who is visiting his son-in-law, Epiphany's rector, and by the Rev. E. H. Merriman, the parish assistant. The rector, the Rev. Dr. Hopkins, closed the evening's speaking with an earnest appeal for united and persevering effort to promote the growth of the Church among men. Baritone solos by Mr. T. D. Mackoy, accompanied by Mr. John W. Hooper, and several humorous impersonations by Mr. Arthur E. Magill, were also on the program, which lasted throughout the evening, and which was one of the most successful in the annals of the club. The Rev. Gemont Graves pronounced the benediction at the close of the meeting.

ON SUNDAY, October 29th, in St. Peter's Church, Chicago, Bishop Leonard, acting for Bishop Anderson, confirmed the Rev. John McLauchlan, a former Baptist clergyman at Atlanta, Ill. Mr. McLauchlan was presented by the rector of St. Peter's, Rev. Dr. Du Moulin, who came in touch with him at the University of Chicago, where he is fellow in history. During Dr. Du Moulin's rectorate of six and one-half years, five representatives

of other ministries have sought the orders of the Church through St. Peter's parish.

ON THE EVENING of Thursday, November 9th, the Men's Club of St. Luke's Church, Evanston (Rev. Geo. C. Stewart, rector), was organized with 60 charter members. Over 70 men were present at this first meeting to listen to an address on "Character" by Mr. D. R. Forgan, Vice-President of the First National Bank of Chicago. The following officers were elected: President, C. F. Marlow; Vice-President, G. F. Slaughter; Secretary, Gordon Bull; Treasurer, Arthur Tower. These officers, together with the rector and Messrs. A. L. Dewar, Harold Dyrenforth, and J. S. Winn, make up the executive committee.

A BOYS' CLUB, "The Knights of the Round Table," has also been organized at St. Luke's, under the direction of Miss Harold and John Dewar. These organizations will be large factors in the parish "Forward Movement." St. Luke's now has a communicant list of over 400.

THE CHURCH OF OUR SAVIOUR has been greatly beautified by the memorial rood screen and pulpit which were blessed by the rector on November 5th. The screen is a memorial to Mr. Herbert V. Seymour, who was warden, lay reader, and superintendent of the Sunday School in his own parish, and deputy to the last General Convention. The pulpit is a separate gift, a memorial to loved ones of one of the oldest members of the parish. But the two are artistically one, and were constructed by the Manitowoc Seating Company. The material is quartered oak and corresponds with the other furnishings of the church.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Church for Colored People Consecrated—Notes—Anniversary in New Haven - New Britain.

THE CONSECRATION of the new edifice for St. Luke's (colored) Church, New Haven (the Rev. Eugene L. Henderson, rector), took place on Tuesday, October 31st. The office was rendered by the Bishop of the Diocese, assisted by the Rev. Hutchins C. Bishop, rector of St. Philip's Church, New York, Rev. H. S. McDuffey of Long Island, Rev. Frank W. Baker, D.D., of New Haven, and Rev. Wm. A. Beardsley, rector of St. Thomas' Church, New Haven. The latter read the Instrument of Consecration. The sermon was preached by the Rev. Henry L. Phillips, rector of the Church of the Crucifixion, Philadelphia. The Bishop was assisted in the Holy Communion by the Rev. Geo. B. Morgan, D.D., rector of Christ Church, New Haven, and the Rev. George Hickman Buck, rector of St. James' Church, Derby, and Archdeacon of New Haven. A class af 15 were confirmed during the services.

St. Luke's was organized in 1844, the place of worship being on Gregson street. In 1852 the church was erected which has now been vacated, being sold to the Swedish Methodists. The new edifice is on Whalley Ave., in a more desirable location. It is a beautiful church of brick, with terra cotta trimmings. There is a high, square tower. Mrs. Lucy H. Boardman, ever "careful to maintain good works," contributed $18,000 toward the building. A brass tablet has been placed on the walls, in commemoration of her marked generosity. Another tablet is in memory of the late Mrs. Betsey Roberts, an aged colored woman, who left at her death a considerable sum toward the purchase of the lot. A Bishop's chair is the gift of the parish branch of the Woman's Auxiliary, in memory of the late Willis E. Miller. The altar books were presented by the Woman's Aid Society, in recognition of Mrs. Porter of Hartford, another friend of St. Luke's. The $2,000 organ is the gift of E. P. Dickie of Guilford. Rector and people are to be congratulated on the new structure and the bright prospect for the work of the Church among the colored folk of New Haven.

AT THE recent parish meeting of St. John's, Hartford, the action of the vestry in regard to the sale of the propery was duly ratified. It is now assumed that the negotiations will be completed with the trustees of the Wadsworth Atheneum. The rector and the wardens were appointed a committee to consider the matter of the location of a new church. The present building can be occupied by the congregation until Easter, 1907.

SPEAKING in Winsted on the evening of All Saints' day, the Rev. Flavel S. Luther, D.D., President of Trinity College, discussed the "Education of the Street," under the auspices of the local guild of the Religious Education Association. In the course of his lecture, Dr. Luther said that as the boys and young men will be in the street it should be treated accordingly. "If saloons make your streets less decent for your young men, why do you have them?"

ST. PAUL'S CHURCH, New Haven, celebrated its seventy-fifth anniversary on the evening of November 11th. The Bishop of Newark, a former rector, preached the sermon, and the Bishop of the diocese gave congratulatory remarks. The city clergy were very generally present.

In his sermon, Bishop Lines treated of the history of the parish, whose inception goes far back beyond the seventy-five years now commemorated. Among past rectors have been the Rev. Dr. William Croswell , Dr. Littlejohn, afterward Bishop of Long Island, and others of distinction.

A MARBLE ALTAR will shortly be placed in St. Mark's Church, New Britain, in memory of his wife as the gift of Senator William E. Attwood. The altar will be erected of white marble.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

Window at Moorhead—Window at St. Cloud

A WINDOW in memory of the late Mrs. Mary Kurtz Mackall, wife of the senior warden of St. John's, Moorhead, has just been placed in that church, the gift of her husband, Mr. Benjamin F. Mackall, and his

ST. JOHN'S CHURCH, MOORHEAD, MINN.

son, Henry C. Mackall. The window was unveiled and dedicated on Sunday, November 4th, the Bishops of North Dakota and Duluth, with the rector, the Rev. A. T. Young, officiating. Bishop Morrison preached, and paid a touching tribute to the memory of Mrs. Mackall. The subject of the window is St. John the Divine on the Isle of Patmos receiving and inscribing his Revelation. The inscription reads: "To the Glory of God, and in loving memory of Mary Kurtz Mackall. Born April 25, 1857. Died, January 27, 1902."

A mission will be conducted in this church in connection with that at the Cathedral in Fargo, November 19-26, by the Rev. I. P. Johnson of Gethsemane, Minneapolis.

ON THE MORNING of All Saints' day there was dedicated at St. John's Church, St. Cloud (Rev. H. F. Parshall, rector), a window given by the senior warden, Mr. H. A. Warner, in memory of his wife, who died last year. The inscription is as follows: "For the Glory of God, and in loving memory of Mrs. Lydia Lane Warner. 1834-1904."

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Progress at Pocomoke City.

AT ST. MARY'S CHURCH, Pocomoke City, the payment of the parish debt has recently been accomplished. The congregation has been steadily growing until every pew has someone regularly attached to it. The rector, who has in large part brought about this happy consummation, is the Rev. William B. Guion. The Southern Convocation, of which Mr. Guion is secretary and treasurer, will hold its next regular meeting in this parish in the month of January.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Church Consecrated at Wellsboro.

THE CONSECRATION of St. Paul's Church, Wellsboro, occurred on Tuesday, October 24th, the Bishop officiating. The clergy of the Willamsport Archdeaconry were present for their Convocation, which began on the evening previous. There were 22 presbyters in line with the Bishop and the choristers as the procession moved up the nave after the ceremonial knocking on the door, which was opened by the senior warden, Mr. Walter Sherwood. The sentence of consecration was read by the Rev. Wm. Heakes, the rector. The Bishop was the preacher.

Work on the church building was commenced in 1897, the corner stone being laid on St. Peter's day of that year, and the church being opened for worship on Easter day of 1899. Since that time the debt has been gradually reduced until it has now been paid, thus enabling the church to be consecrated.

In addition to the usual services, the members of the Archdeaconry listened to an exegesis by the Rev. E. A. Heim; to an essay by the Rev. G. W. Atkinson; and to a book review by the Rev. W. H. Butts. At the evening service there were addresses on "The Sunday School as a Missionary Agency."

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Convocation at Iola.

THE FIRST Convocation of the Southeast Deanery was held at Iola last week. A paper prepared by the Rev. A. V. Francis on "The Nature and Content of Holy Orders" was read by one of those present, Mr. Francis being detained by illness. The Bishop made an address on "The Missionary Organization of the Church," after which a Woman's Auxiliary was organized. There were also addresses by the Rev. A. S. Freese on "The Responsibility of the Layman in Church Activity"; by the Rev. George Davidson of Independence on "Diocesan Missions"; and by the Bishop on "The Growth of the Church."

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Brooklyn Notes.

ST. GEORGE'S CHURCH, Brooklyn, has just celebrated its thirty-sixth anniversary. A feature was the pledging of the greater part of the indebtedness of $16,500 resting on the property. A member of the congregation makes a conditional offer of $5,000, provided that the balance of $11,500 be obtained by

November 1, 1906. At the anniversary service the congregation raised $8,000. The rector and the vestry feel that the balance can be raised during the twelvemonth. St. George's was organized in 1869, with a congregation of about 55 persons. The parish now has a membership of more than 800. The Rev. Winfield Scott Baer has had charge of the parish for three years. It now has a property worth $80,000.

THE REV. WALTER IRVING STECHER, for several years rector of St. Timothy's Church, Brooklyn, has resigned to accept the rectorship of St. John's Church, Monticello, N. Y. Mr. Stecher has been at St. Timothy's Church for fourteen years, taking the congregation when it was worshipping in a small store. A new edifice, afterward enlarged, was built during his rectorate. For some time he has been the secretary of the Northern Archdeaconry of Brooklyn.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

Semi-Centennial at Ontonagon.

THE SENIOR parish in the Diocese, the Ascension, Ontonagon, celebrated its semi-centennial late in October. The parish was organized in 1854 through the efforts of Gen. Daniel Pittman and James Burtenshaw, and Gen. Pittman donated his residence and lot for the church, the residence being used as a rectory for some years. Mr. Burtenshaw chartered the schooner *Seaman*, and brought up from Detroit the building material for the church in the fall of 1855. The church was built the next summer, and fitted with stained glass windows donated by ex-Governor Baldwin and C. C. Trowbridge of Detroit. The church was consecrated in 1856, free from debt, by Bishop McCoskrey. There is still living one of the early members, who served for some time as a lay reader, in the person of Mr. Alfred Meads.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Sunday School Union—Free Church Association—Boston Notes.

THE FIRST annual convention of the Massachusetts branch of the Sunday School Union was held in Trinity Church, Boston, all day November 8th, and the attendance was of encouraging proportions. In the morning Holy Communion was celebrated in the church, with Bishop Lawrence, president of the Union, as the celebrant, assisted by the Rev. Carlton P. Mills, the field secretary of the organization. The Rev. Dr. Mann of Trinity made an address in which he gave careful counsel to parents with regard to the religious training of the young.

In the afternoon there was a business session when all the old officers were reëlected and in addition the Rev. William Brewster Stoskopf, curate of the Church of the Advent, was made secretary of the board. This will relieve the field secretary of some of his manifold duties.

The finances of the Union were shown to be in good shape. The receipts during the year were $3,387, and the expenses $1,888. In the report of the executive committee it was stated that out of 157 Sunday Schools in the diocese, 122 are now members of the Union. A general conference was conducted by the Rev. John W. Suter, chairman of the curriculum committee of the Sunday School Commission, the topic being "The Course of Study for the Sunday School, Recommended by the Sunday School Commission." A number of those present took part in the discussion. Then followed three department conferences, as follows: Primary Department Conference, conducted by Miss Laura Fisher, director of Public School Kindergartens in Boston. Topic, "Principles and Methods of Teaching in the Primary Grades of the Sunday School"; Junior Department Conference, conducted by Mrs. Alfred S. Higgins, Church of the Epiphany, Winchester. Topic, "Adaptation of the Proposed Course of Study to the Junior Grades of Different Types of Sunday Schools"; Senior Department Conference, conducted by the Rev. Dr. Edward S. Drown of St. John's Church, Cambridge. Topic, "The Lesson: Its Interest and Its Moral Effect."

In the evening there was a short service in the church. The Bishop presided and made a few remarks. The Rev. Dr. Alford A. Butler, late warden of Seabury Divinity School, Faribault, Minn., read an admirable paper on "Underlying Principles of an Ideal Sunday School."

AT THE ANNUAL meeting of the Massachusetts branch of the Free Church Association, held at the Diocesan House in Joy St., November 6th, the Rev. Dr. William Copley Winslow, for the executive committee, submitted an interesting report on the accomplishments of the year. It was stated that a year ago the free sittings numbered 32,263; assigned 1,461; rented 17,743. This year the free sittings were 33,888; assigned 1,904; rented 17,525. The changes, therefore, are 1,625 more free sittings and 28 less rented sittings. As assigned sittings are not rented, they are half-way toward being free. About 75 per cent. of the churches, chapels, and missions are free in the diocese, and nearly two-thirds of the sittings are free. Dr. Winslow emphasized the need of a larger membership and stated that the best way of accomplishing this was through personal appeals. Funds, too, are needed to carry on the work of the Association, and if there was a sufficiently large membership the expenses could be met by the annual dues which are but one dollar per member. The services on Sunday afternoons on Boston Common during the summer season, were reported to have been as popular as in previous seasons. There were ten held with but one omission, and that because of bad weather. The choir of men and boys taking part was conducted by Eugene P. Whittier.

These officers were elected: President, the Rev. Dr. Reginald H. Howe; Vice-President, A. J. C. Sowdon; Secretary, the Rev. Dr. William C. Winslow; Treasurer, Clarence H. Poor; directors, the Rev. Dr. A. St. John Chambrè, the Rev. George S. Fiske, the Rev. D. D. Addison, the Rev. John McG. Foster, and Messrs. Charles G. Saunders, H. Hyde Smith, C. W. Dexter, Grant Walker, and H. M. Lovering.

THE REV. WILLIAM H. P. HATCH is now well established at Lexington, where he formally assumed the rectorship of the Church of Our Redeemer a few weeks ago. Mr. Hatch is a native of Hartford, Conn., was graduated from Harvard University and the Episcopal Theological School, and for a time was curate at St. Philip's Church, Cambridge. More recently he was settled over a parish at Lake George, N. Y.

THE REV. DR. VAN ALLEN of the Church of the Advent conducted a party of his parishioners to Cedar Grove Cemetery, Dorchester, on Thursday, November 9th, where the Litany of the Dead was said over the grave of Dr. Frisby, the late rector of the Advent. This is a beautiful custom which is pursued every year.

AN INTERESTING series of noon services has been inaugurated at St. Paul's Church, Boston, beginning at 12:10 and closing at 12:30. The service consists of music by a male quartette, reading of Scripture, prayers, and occasional short addresses. At a meeting of the Woman's Missionary Society, held in this church on the afternoon of November 10th, the principal speaker was Bishop Brooke of Oklahoma, whose talk on the life and needs of his district was listened to by a good-sized congregation.

THE REV. ERNEST W. WOOD, who has been priest in charge of All Saints' Church, Ashmont, for more than a year, has accepted the appointment of vicar of St. Mark's Church, Southboro, which post recently was filled by the Rev. Sherrard Billings, who now is associate rector at St. Paul's Church, Boston. Mr. Wood will begin his new duties on December 1st. The Rev. Charles T. Whittemore, rector of All Saints' at Ashmont, who has been on an extended leave of absence owing to illness, will return to his parish duties the first of January. During the Advent season the parish affairs will be administered by the Rev. Joseph Carden, who recently resigned from St. John's parish, Winthrop.

THE REV. DR. VAN ALLEN is giving a most interesting series of lectures at the Church of the Advent on successive Friday evenings. The subjects are the religions of transitory existence—Spiritualism, Mormonism, Theosophy, Dowieism. One of the most important topics in the list is Christian Science, which was to have been given last week; but as the rector has assembled a mass of splendid material on this cult, more in fact than he can properly handle in a single evening, he decided to postpone a consideration of this subject until later in the season.

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MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Woman's Auxiliary.

THE ANNUAL report of the Woman's Auxiliary within the diocese shows contributions within the past year from the women of the diocesan branch, $330.04; from the Juniors, $179.75; and from the Little Helpers, $50.00. An extended report from the president, Mrs. Frances Murphy, shows in detail the work of the year, while reports of other officers give the information as to their several departments.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Diocesan Notes—Clericus—Church Extension.

THE BISHOP is at present spending his Sundays visiting the parishes in Minneapolis in the interest of the local Church Extension Society. He has met with most gratifying results, and parishes are pledging all the way from four to ten times as much as they have given before. The rector of Gethsemane, Minneapolis, in his parish paper, speaks of the Bishop as having the power of a wizard in this matter.

THROUGH the efforts of the Ladies' Guild of Luverne, under the energetic leadership of Mrs. Le Due, $1,200 has been raised locally for the purchasing of a rectory. In addition to this, $600 was raised outside the parish. A lady in the East promised Bishop Edsall $1,200, on condition that the people of Luverne would raise $1,800. Now that this condition has been fulfilled, she has most generously sent her $1,200.

THE TWIN CITY CLERICUS met in St. Mark's guild house on Monday, November 6th. In place of a paper, an address was made by Archdeacon Webber on "The Spiritual Life of the Clergy." Resolutions were adopted and signed by the clergy, commending Mayor Jones for his action in closing the saloons on Sunday.

THE REGULAR quarterly meeting of the Church Extension Society of Minneapolis was held in the parish house of St. Mark's Pro-Cathedral, on Tuesday evening, November 7th. It was voted that the coming Advent offering for City Missions be divided between the colored and Swedish work and St. Andrew's parish. It is hoped and expected that the offering will amount to $1,500. The annual service of this Society will be held in the Pro-Cathedral, Wednesday evening, December 6th. At this service all the vested choirs in the city unite, so that in addition to its being a great missionary rally it also partakes of the nature of a choir festival. The special speakers appointed by the committee in charge, are the Bishop and the Rev. I. P. Johnson.

MONTANA.

L. R. BREWER, D.D., Bishop.

Window at Butte—Progress at Helena.

AT ST. JOHN'S CHURCH, Butte (Rev. S. C. Blackiston, rector), a handsome window, in memory of the late wife of W. A. Clark, Jr., was unveiled and dedicated on the first Sunday in November. The church had been undergoing renovation for two weeks previous, and the opportunity was taken to have the window put in place. The subject of the window is the aged St. John, who is shown writing in an open volume, with clouds of angels about him, and appropriate symbols in the corners of the window.

THE REV. W. W. LOVE, who for more than eleven years past has been rector of St. Peter's Church, Helena, has accepted a call to the parish of Grace Church Cathedral, Davenport, Iowa. He left for his new field, October 30th.

Mr. Love came to Helena from Christ Church Cathedral, St. Louis, and found St. Peter's parish very much in debt. In the intervening years the total indebtedness of $21,000 has been paid, and to-day there is a balance in favor of the church amounting to $40,000, part of which came from the Brunot endowment fund, and besides this there has been installed at St. Peter's in the last month a new pipe organ costing $2,000. There is in connection with the parish a hospital, well managed by a board of trustees, of whom the Bishop is the head. At the farewell reception tendered the rector and his wife, there were more than 500 persons present, and a very pleasing feature of the occasion was the presentation of a beautiful salad bowl, the gift of the various guilds. Next evening the men of the parish entertained the rector at a "stag" dinner, given at the Hotel Helena, when many felicitous speeches were made, the burden of all of them being "Sorrow because of separation from, and congratulations on the occasion of a promotion to 'The man who does things.'"

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Gifts at Fremont—Convocation—Diocesan Notes.

A NEW ALTAR and font, presented to St. James' Church, Fremont, by the Rev. Harry T. Moore, formerly rector of the church and now assistant at Grace Church, Chicago, will be dedicated by the Bishop Coadjutor on December 17th. The gifts are in memory of the wife and infant child of Mr. Moore, who died during his rectorship at Fremont. The church is being thoroughly overhauled preparatory to installing these gifts.

THE ANNUAL Convocation of the clergy of the diocese was held in Christ Church, Beatrice (the Rev. William A. Mulligan, rector), November 7-10, and was attended by nearly all the diocesan clergy. At the opening service, Bishop Williams preached. After a business session next day, a well-written and instructive paper on "How to Teach the Church Catechism" was read by the Rev. E. G. B. Browne of Hartington. The paper provoked a helpful and practical discussion. The afternoon was devoted to the reading and discussion of two remarkably strong papers, one by the Rev. R. R. Diggs, general

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missionary, on "The Holy Eucharist, the Principle Service of the Lord's Day," and the other by an earnest and influential layman of Beatrice, Mr. S. C. Smith, on "Tithing, the Scriptural Way of Giving." Mr. Clement Chase of Omaha opened the discussion on the last topic. As an outcome of the discussion of Mr. Smith's paper, a resolution was passed, requesting the Bishop Coadjutor to designate a Sunday upon which all the clergy shall preach a sermon on Tithing, and directing that the paper be published as a leaflet for general distribution throughout the diocese.

CHRIST CHURCH, BEATRICE, NEB.

At 6 o'clock the laymen of the parish entertained the clergy at dinner at the Paddock Hotel, at which brief speeches were made. At Evensong, a stirring address on "The Laymen's Forward Movement" was delivered by Mr. Clement Chase of Omaha.

A report from the committee on the Sunday School Institute, received on Thursday, recommended a series of five lectures on designated topics, to teachers, and three mass meetings of the Sunday School children during the year, on Advent Sunday, Palm Sunday, and Trinity Sunday, with missionary addresses. The editorial and business staff of *The Crozier* was reëlected, the Rev. George W. Palmer being chosen to fill the vacancy made by the removal of the Rev. C. H. Chapman from the diocese. The Rev. William A. Cash of Columbus read a thoughtful paper on "Things Neglected: Rubrics and Canons." A profitable and practical discussion, opened by the Rev. B. J. Fitz of St. Luke's, Lincoln, followed. "The Ministry of Reconciliation" was the topic of a scholarly paper by the Rev. Henry B. Smith of Falls City. Dean Beecher, the appointed speaker, being called away, his place was taken in opening the discussion by the Rev. Jno. Albert Williams. A general discussion, showing a wonderful unanimity upon the part of the Bishop and clergy, followed. The Rev. Joseph R. Clarkson of St. Clement's, South Omaha, delivered an effective address on "The Church's Greatest Need." The speaker declared in brief, that the Church's greatest need is the realization and utilization of the marvellous powers bestowed upon her by her Divine Head on the day of Pentecost.

AT THE UNVEILING of the Morton Monument at Nebraska City, October 28th, an event of national importance, the invocation was said by Bishop Williams. This was a fitting recognition of the Church's work, place, and influence among the historic pioneers of Nebraska.

THE REV. H. P. STARR, rector of St. Paul's, Council Bluffs, read a scholarly paper on "The Present Moral Situation in America, Its Causes and Significance," before the Omaha Clericus, Monday evening, November 6th.

THE REV. ADDISON B. KNICKERBOCKER, rector of St. Mary's Church, Nebraska City, was married to Miss Corretta Sadler of the same city, at Trinity Cathedral, Omaha, Wednesday, November 8th, by Bishop Worthington, assisted by Bishop Williams. Mr. Knickerbocker has resigned his parish and will spend a year in study at Oxford, at the

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expiration of which time he expects to return and resume work at some point in the diocese.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Diocesan Notes.

THE NEW St. Mark's Church at Paterson has been the recipient of many beautiful memorials in the altar, reredos, windows, font, pulpit, lectern, and other gifts. A service of blessing, with appropriate sermon by the Bishop, was held on the morning of Sunday, November 5th.

THE BISHOP has called his clergy together for the second anniversary of his consecration, in Grace Church, Newark, November 18th. The subject presented will be "The Clergy as Religious Teachers."

IT IS HOPED to begin soon the erection of the much needed Home for Sisters and Nurses at St. Barnabas' Hospital, Newark. Through the efforts of Dr. Archibald Mercer, some $16,000 have been raised of the required $22,000, and it is hoped that the work may proceed at once.

THE DIOCESE has just lost three prominent laymen: Mr. John Winterburn, for some time senior warden at the church at Edgewater; Mr. Duane H. Nash, a generous giver to the new church at Millington; and Mr. Wiliam A. Burdett, the devoted lay reader at Nordhoff in the parish of Englewood.

THE ENLARGEMENT of the work among the colored people in Newark and in the Oranges is being seriously considered by the Brotherhood of St. Andrew and is likely to be pressed.

THE GERMAN church at Vailsburgh has been rented, and regular morning services have been begun in the mission, which will be known as St. George's.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Progress at Palmyra.

PROGRESS is being made in Christ parish, Palmyra (the Rev. H. W. Armstrong, rector). A mortgage which for some years has rested on the Sunday School building has recently been cancelled, and several much needed repairs and improvements have been made. The parish has received a number of very beautiful gifts in the shape of ornaments for the altar and sanctuary, and of vestments for the rector. A new choir has also been organized, consisting of men only, and plainsong replaces the music formerly used.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Mission at Fargo.

A MISSION will be preached at Gethsemane Cathedral, Fargo, and at St. John's Church, Moorhead, Minn., just across the state line, by the Rev. Irving P. Johnson, rector of Gethsemane Church, Minneapolis, Minn., November 19th to 26th.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Progress at Port Clinton.

AT ST. THOMAS' parish, Port Clinton (Rev. Edw. S. Doan, rector), a men's club has been organized with an initial enrollment of thirty representative men of the town. The meetings are to be held semi-monthly, with special speakers for each occasion. A very successful Harvest Home supper and festival service were enjoyed in this parish on Thursday, November 2nd. The Rev. Geo. I. Foster of Cleveland, Ohio, preached an eloquent and stirring sermon on "The Cross in our daily life."

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Missionary—New Rectory at Upper Merion—Death of Rev. L. P. Wolfe—Notes.

THE William Bacon Stevens Chapter C. S. M. A. (Philadelphia Divinity School) has arranged for special missionary services during the winter in the following Philadelphia churches: Holy Trinity, St. Philip's (West Philadelphia), St. Luke's (Germantown), Holy Spirit, Advocate, St. Andrew's (West Philadelphia), Covenant, and St. Simeon's. A number of other churches will probably be added to this list as soon as arrangements can be made. The chapter secures from the rector the use of his church for a service and supplies the speakers. The object of the services is to strengthen missionary spirit in the churches and to keep the work of the chapter before the Church people of the diocese.

A LARGE and comfortable rectory has been provided at Upper Merion for the new rector of Christ Church, the Rev. Dr. Stocking, with his family, the old rectory being out of repair and no longer suitable for use. A reception was tendered Dr. and Mrs. Stocking on the afternoon of November 4th.

THE REV. LAUREA PETTEBONE WOLFE, curate of the Memorial Church of the Holy Comforter, was found dead on Friday morning, November 10th, in his rooms in the parish house of the church. He had been stricken with heart disease. Mr. Wolfe had been curate of this church for about five years and was highly regarded. He was admitted to the diaconate by Bishop Talbot in 1898, and advanced to the priesthood in 1899.

THE REV. FR. HUNTINGTON, O.H.C., conducted a "day of Devotion" at St. James' Church, Philadelphia (the Rev. W. C. Richardson, rector), on Saturday, November 11th. On Sunday he preached both morning and evening at the Church of the Ascension (the Rev. G. Woolsey Hodge, rector). This parish is making ready for a two weeks' mission early in Lent, to be conducted by the Fathers of the Order of the Holy Cross.

FROM TEXAS

SOME COFFEE FACTS FROM THE LONE STAR STATE.

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A NORMAL CLASS for Intending Teachers, conducted by Mr. George C. Thomas, began its second year at the Church of the Holy Apostles (the Rev. Nathaniel Seymour Thomas, rector), on Friday evening, November 10th. This class numbers among its members both men and women who desire instruction in methods from one who for nearly four decades has been in the forefront of Sunday School workers.

PLANS are being perfected for a new high altar of stone to be erected in St. Elisabeth's Church (the Rev. William McGarvey, D.D., rector). Already the sum of nearly $1,000 has been contributed or promised.

THE PUBLIC service in commemoration of the seventy-second anniversary of the Bishop White Prayer Book Society was held at St. Mary's Church, West Philadelphia (the Rev. A. J. Arnold, rector), on the evening of the Twenty-first Sunday after Trinity. The special preacher was the Rev. A. G. Mortimer, D.D., rector of St. Mark's Church, Philadelphia. At the diocesan convention in 1834, Bishop White, in his address reported: "There has been instituted a 'Prayer Book Society,' which, it is trusted, will have the effect of extending the estimation attached to that important volume." The next year (1835) the Bishop reported: "The Prayer Book Society has had a success equal to that of our most sanguine expectations." In 1837, after the death of the first Bishop of Pennsylvania, Bishop Onderdonk commends "to the patronage of the diocese the Bishop White Prayer Book Society, which is still engaged in circulating thousands of copies of our inestimable manual of devotion."

ALL BUT $2,000 has been pledged to liquidate a mortgage of over $7,000 on the property of St. Paul's mission, Philadelphia (the Rev. Edwin Schively Carson, rector). An effort is being made to raise this sum in order to secure a conditional gift of $35,000, promised for a church building. This parish is only about thirteen months old and has been wonderfully successful. The priest of this parish is also interested in work among the sailors at the League Island Navy Yard.

THERE WAS USED for the first time on the Twentieth Sunday after Trinity, a handsomely carved old oak Litany desk and book of Penitential offices at the Church of the Incarnation (the Rev. Norman Van Pelt Levis, rector). The inscription on the Litany desk is:

IN MEMORY OF
CORNELIA E. MAURICE,
BELOVED MOTHER OF H. K. BREGY.
"His servants shall serve Him,
And they shall see His face."

A jubilee handbook, concerning the Church of the Incarnation, is about to be issued in commemoration of the fiftieth anniversary of this parish.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Diocesan Notes.

CHRIST MISSION, Punxsutawney, now has a church building of its own to worship in, after long months of services held in hired or borrowed rooms. It is of frame, with the interior finished in Old Mission Art stain, the beams and studs in the roof left bare and not ceiled. The first service was held in it on Sunday, November 5th, a celebration of the Holy Communion, by the priest in charge, the Rev. Willett N. Hawkins.

THE MISSION STUDY CLASS, in connection with the Woman's Auxiliary, held its initial meeting of the season, on Thursday afternoon, November 9th, at the parish house of the St. James' Memorial Church. The subject for the day was The Philippines, and two papers were read, one describing the natural characteristics of the islands, by Mrs. Wade, and the other telling of the Church's Progress, by Mrs. Orlando Metcalf.

MUSIC

(*Continued from page 75.*)

Anthems should be prepared for use in the congregations of the United Church, and accordingly, in 1902, the General Assembly remitted to the Praise Committee to prepare and issue an Anthem Book for use in congregations. In carrying out this remit the Committee have judged it expedient to restrict the collection to anthems in the rendering of which the congregation, as well as the choir, may take part. They have endeavored to provide an adequate supply of material suited to the needs of the many congregations of the church where it is desirable that the music employed should be of a somewhat simple nature; but they have also included compositions presenting greater degrees of difficulty to meet the requirements of congregations of higher musical attainments. The collection is now issued by the committee in the fervent hope that its use may stimulate devotion, and add variety and interest to the service of praise."

Truly this is a bold step in the right direction. We have always maintained in these columns that the supposed inability of congregations to sing was simply the result of neglect in training. It is a well-known fact that there are not *two* congregations out of a *thousand* that receive expert and systematic teaching. We know of hundreds of clergymen who lament the fact that their people do not sing, even in the simpler parts of the service, and here we have the old music-hating "Kirk" of Scotland actually providing anthems "for use in congregations"! The book also contains various settings of the Canticles—among them Smart's *Te Deum* in F, Dyke's *Te Deum* in F, Goss' *Benedictus* in A, Stainer's *Magnificat* in F, etc. The anthems are by the best English composers, although there is a wide variety of compositions so that all varieties of taste are provided for. Goss, Hopkins, Ouseley, S. S. Wesley, and others are represented, and there is a composition by the severe Palestrina.

It is prophesied, and probably with much truth, that the book although prepared for use in the United Free Church of Scotland, will be largely used by other churches, especially among the Nonconformist community south of the Tweed.

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P94

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